

DOMINICANA

by

THE DOMINICAN THEOLOGICAL STUDENTS
WASHINGTON, D. C

Permissu Superiorum



MARCH, 1940

Address: DOMINICANA, 487 Michigan Ave., N. E., Washington, D. C.

Published Quarterly: March, June, September and December

Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

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J.M.J.D.

DOMINICANA

Vol. XXV

MARCH, 1940

No. 1

THE PROVINCE OF ST. ALBERT THE GREAT



THE feast of the Patronage of the Blessed Virgin Mary, December 22, 1939, the seven hundredth and twenty-third anniversary of the confirmation of the Order of Preachers in 1216, marked a very important event in the history of the Dominican Order in the United States. On that day, amidst impressive ceremonies held in the chapel of the Dominican House of Studies, River Forest, Illinois, a new Province was formally established under the patronage of St. Albert the Great. In the presence of the community of the House of Studies, delegates from the various houses of the new Province and representatives from the Province of St. Joseph, the Very Reverend T. S. McDermott, O.P., S.T.Lr., LL.D., Provincial of St. Joseph's Province, acting as the delegate of the Most Reverend M. S. Gillet, Master General of the Order, erected the new Province and installed the Very Reverend Ralph Peter O'Brien, O.P., S.T.Lr., Ph.D., as the first Prior Provincial.

The territory of the new Province had until this time been part of the Province of St. Joseph. The first step leading to its institution was the creation of the Western vicariate of St. Albert the Great in 1933, with the Very Reverend William R. Burke, O.P., P.G., as Vicar-Provincial. Its elevation to the status of a Province brings the number of Dominican Provinces in the United States to three. The Province of St. Joseph which formerly embraced the entire United States east of the Rocky Mountains, was founded in 1805. On the Pacific Coast, where Dominicans have been laboring since the middle of the nineteenth century, the Congregation of the Most Holy Name of Jesus was created a Province in 1912.

The Province of St. Albert includes the territories of the following Ecclesiastical Provinces: Chicago, Milwaukee, New Orleans, St. Louis, St. Paul, San Antonio, Santa Fe, and Dubuque. Within this

territory are the States of Wyoming, Colorado, New Mexico, Texas, Oklahoma, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, Iowa, Missouri, Arkansas, Louisiana, Wisconsin, Illinois, Mississippi, Alabama and western Florida.

The new Province contains three priories: St. Thomas Aquinas (the House of Studies), River Forest, Ill.; Holy Rosary, Minneapolis, Minn.; and St. Anthony's New Orleans. The Provincial's residence is at the House of Studies, River Forest, Ill. In addition to the priories the Province has the following houses: St. Albert the Great, Minneapolis, Minn.; Blessed Sacrament, Madison, Wisconsin; St. Pius, Chicago, Ill.; Holy Trinity, Chicago, Ill.; Fenwick High School, Oak Park, Ill.; Holy Name, Kansas City, Mo.; St. Dominic, Denver, Colo.; Holy Rosary, Houston, Texas; St. Margaret, Boyce, La.; St. Dominic, New Orleans, La.; Mater Dolorosa, Independence, La.; Our Lady of Pompeii, Tickfaw, La.; Holy Ghost, Hammond, La.; St. Joseph, Ponchatoula, La.; and St. Helena, Amite, La.

The Very Reverend Fathers W. R. Burke, O.P., P.G., J. A. Driscoll, O.P., S.T.Lr., Ph.D., Prior of St. Thomas Aquinas' Priory, River Forest, Ill.; H. A. Kelly, O.P., Prior of Holy Rosary Priory, Minneapolis, Minn.; G. R. Scholz, Prior of St. Anthony's Priory, New Orleans, La.; W. R. Lawler, O.P., P.G., and the Reverend Father J. S. Considine, O.P., S.T.Lr., have been appointed members of the Council of the new Province.

The Very Reverend R. P. O'Brien, who as Provincial will direct the newly created Province for the next four years, was born in Chicago on October 26, 1897. His early education was received in the parochial school of St. Agatha's parish and St. Ignatius High School in Chicago. After completing his studies under the Dominican Fathers at Aquinas College, Columbus, Ohio, Father O'Brien entered the Dominican novitiate at Somerset, Ohio. There, on September 14, 1916 he was clothed in the habit of the Order of Preachers, and in the following year made his profession. A year of philosophical studies at St. Rose Priory, Springfield, Kentucky, was followed by five years of philosophy and theology at the Dominican House of Studies in Washington, D. C. On June 14, 1923, he was ordained to the priesthood by the Most Reverend Michael J. Curley, Archbishop of Baltimore.

At the close of another year of theology in Washington, Father O'Brien received the degree of Lector of Sacred Theology. Two years of higher studies followed at the Collegio Angelico, the Dominican International House of Studies in Rome, where Father

O'Brien received the degree of Doctor of Philosophy in 1926. On his return to the United States, he was assigned to the House of Studies, River Forest, Ill., where he was Professor of Philosophy until August, 1929. For the next five years Father O'Brien taught Moral Theology at the House of Studies, Washington, D. C. In December, 1934, he was elected Prior of the Dominican House of Studies, River Forest, Ill., which office he filled until his recent appointment as first Provincial of the Province of St. Albert the Great. In addition to his duties as Prior Father O'Brien taught philosophy and theology at River Forest. He has also been a lecturer for the Catholic Thought Association since its inception in 1935. During the past four summers he has been a special lecturer in philosophy at the Summer Session of Catholic University.

To his new position as Provincial Father O'Brien brings the energy and ability of a talented scholar and an able administrator. His success in the responsible positions he has already occupied gives promise of a bright future for the Province entrusted to his guidance. In the name of the Fathers and Brothers of St. Joseph's Province DOMINICANA extends to the first Provincial of the Province of St. Albert its sincere congratulations and good wishes for continued success in his Dominican labors for God and souls.

A CRITIQUE OF A CRITIC OF ST. THOMAS AQUINAS

WALTER HACKETT, O.P.



IND cannot transcend the mundane. The finite cannot know the infinite. And thus Agnosticism justifies itself for throwing up its hands in despair when confronted with the problem of God. Even those few who will admit the existence of a Supreme Being will stop short at any further inquiry into the nature of this "postulate." Either God is God, and therefore so ineffably superior to all our notions of reality that we are unable to know more concerning Him than that He must be, or there is no God; for anything less than such a Being can be shown to be absurd. A vague *Something* hovering over the universe like an undefinable mist into which the human mind cannot penetrate is the apex of their rational inquiry.

The tenets of Agnosticism are partially correct; they are half-truths, and as such, are often more dangerous than downright error. For the truth of half-truths entices the mind to assent to the falsity coupled with it. God is indeed beyond all comprehension; and He must be that or our concepts of a lesser deity will cancel themselves out in mutual contradiction. There is no need to stop with this conclusion, however. Though in this life we shall never know God as He is in Himself, we can learn something about His nature; and that knowledge will be true knowledge even though it will be incomplete. It will be sufficient knowledge for our present purposes, for the living of our mortal lives. The fullness of heavenly vision will be our reward.

A practical example of inglorious defeat in the face of the intellectual approach to God is to be found in Dr. Robert Leet Patterson's estimation of St. Thomas' synthesis of the problem.¹ Perhaps Patterson would deny being agnostic. Certainly he discredits the very fundamental rational prerequisites to positive conclusions about God's nature. He finds that God's simplicity contradicts His knowledge and will. He denies the validity of the rational distinction, and of the distinction between our knowing *that* God is and *what* God is.

¹ Patterson, R. L., *The Conception of God in the Philosophy of Aquinas*. (London, 1933).

Analogy is considered a futile attempt to justify self-contradictions. The God of philosophy cannot be harmonized with the God of Christianity. Patterson's house of God resembles the Thomistic temple as the dynamited Parthenon of today but hints the pride of ancient Athens. A pillar stands, scarred by the blast. Its mighty neighbor is prone. The roof is gone. The goddess no longer dwells within!

This present paper will discuss the distinction denied by Dr. Patterson between our knowing that God is and our knowing what God is; between our knowledge of God's existence, which is the seed of the science of God, and our knowledge of the existence of God as identified with His nature, which is the core of that science. This distinction² is the point of departure for Agnostics and common-sense Realists. The Realists, who admit the distinction, can continue their search for knowledge of God; the Agnostics, denying it, condemn themselves to nescience.

Dr. Patterson objects to this distinction between our knowledge that God is and what God is because of two difficulties. How can we prove something to exist unless we know just what that something is? And if God is absolutely simple, allowing no distinction of essence and existence, how do we know that He exists without knowing His essence or nature?

Patterson gives us a lead in our efforts to trace these difficulties to the source when he writes: "Is it possible that the mind should distinguish what is not distinct? And the answer must surely be in the negative. Any such activity on the part of mind would result in nothing else than a falsification of reality. A process of this character could not be called knowledge at all and would possess absolutely no validity whatever."³ Are we then to give up all attempts to know God in this life? Shall we deny mercy and love, freedom and wisdom, existence and nature to God because, while we insist that God is simple, our various concepts of His perfections must remain distinct in our knowledge? Dr. Patterson, the Agnostic, answers in the affirmative. The legitimacy of the rational distinction will become apparent as we proceed with the point at issue.

It is not an absolute knowledge of God that we are considering; it is our knowledge of God, possible or actual. It is a relative knowledge, relative to our manner of knowing. In the Divine Being, God's existence is identified with His nature; that by which He is, and that by which He is what He is, are one and the same. The blessed in heaven, "face to face" with God, know by one and the same

² St. Thomas, *Summa Theologica*, Ia, q. 3, a. 4, ad 2.

³ *Op. cit.*, p. 297.

intuition the fact and the mode of God's existence. They see Him essentially and completely (not, however, comprehensively). But our knowledge, originating in the senses, is limited to abstractions from sensible phenomena. We can form no adequate concept of God, for knowledge is modified both by the knowability of the object and the nature of the knowing subject. On the part of God there is no difficulty. He is infinitely knowable. The problem is to what extent can rational nature in man grasp the divine.

Patterson gives his appraisal of the Thomistic solution: "When St. Thomas asserts, in contradistinction to Maimonides, that we are justified in affirming that God is good because goodness exists in God in some higher mode than it does in us, and then refuses to admit, upon precisely the same grounds, that our knowledge that this statement is true constitutes knowledge of the divine essence, it is clear that he is trying to occupy two diametrical opposite positions at the same time. Had he maintained that our knowledge of the divine essence, though genuine, is imperfect, because while we can understand what is meant by the proposition, God is good, we cannot realize how good God is, for the reason that we have no direct perception of God, his position would not have been self-contradictory. But self-contradictory it is."⁴

St. Thomas anticipated this erroneous position and made the appropriate distinctions almost seven hundred years before Dr. Patterson confused the issue. Even the terminology of St. Thomas is the same as that demanded by Patterson, and in direct contradiction to the quoted passage. "Whence the complete excellence of God cannot be known from a consideration of sensible things. But as effects dependent on His causality, sensible things can lead us to this, that we know God to be; and that we know certain necessary qualities which are His as First and Universal Cause."⁵

When we add to this a further quotation, we demonstrate Dr. Patterson to occupy the position of which he accuses St. Thomas. "These names do not signify the essence of God, because none of these names expresses perfectly what God is; but each imperfectly signifies Him just as creatures imperfectly represent Him."⁶

To know the essence or nature of a thing in Thomistic thought is to know its constituent elements down to the last and most special distinguishing characteristic. Cajetan, greatest of Thomists, explains the implications of essential knowledge which is complete as against

⁴ *Op. cit.*, p. 257.

⁵ *Summa Theologica*, Ia, q. 12, a. 12.

⁶ *Op. cit.*, Ia, q. 13, a. 2, ad 1.

essential knowledge which is incomplete.⁷ Dr. Patterson admits with us that we cannot know God completely. And yet as far as our knowledge concerning God goes, that knowledge is of His nature. It is evident that Patterson and St. Thomas are using the term in different senses. We have defined our acceptance of the terms; they were defined for Patterson, who mentions in his preface that he used the Leonine edition of St. Thomas' works, and frequently in the book itself brings to the fore Cajetan's commentary included there.

The formal object of human reason is knowledge of material things according to their natures or essences. And knowledge is of the causes of things. Philosophy delves deeper than to merely proximate causes, which satisfy the natural scientist, and reaches the ultimate causes of things. Pushing our inquiry of causes to the limit we arrive at the First Cause.⁸ Such a cause must exist, otherwise material beings would not exist, and we know that they do. Continuing, we can learn from material beings something of the mode or nature of that First Cause, for effects participate to some degree in the perfection of their cause. This participation of material beings in the perfection of the First Cause is not according to a strict similarity or identity. And so our knowledge of the nature of the First Cause, based on familiarity with the effects of that cause, will not be univocal knowledge but analogical.⁹ There will be some resemblance along with far greater and more important differences. This knowledge will be true knowledge of the First Cause, albeit incomplete. It will be knowledge of the essence of that Cause even if it must fall short of full and perfect knowledge.

This knowledge of God is designated as analogical, and since analogy is the key to the problem of rendering our finite concepts applicable to the infinite nature of God, a brief treatment of analogy is in order.

Analogy among the Greek philosophers signifies a "proportion" or "comparison," though the term was generally reserved for proportionality, a proportion of proportions. The word analogy still retains its original meaning even if it is often loosely applied in non-scientific discourse. The dictionary defines analogy as "the resemblance of properties or relations; similarity without identity;" and specifically in a philosophical context as "reasoning in which from certain observed and known relations or resemblances others are inferred." Analogues, therefore, are things designated by a common name be-

⁷ *Comment. in Summa Theol.*, Ia, q. 12, a. 1, No. I.

⁸ St. Thomas, *op. cit.*, Ia, q. 2, a. 3.

⁹ St. Thomas, *op. cit.*, Ia, q. 12, a. 1.

cause of a quality which is the same under certain aspects but which differs according to others.

Analogy is threefold: analogy of inequality, analogy of attribution, and analogy of proportionality. Analogy of inequality may be dismissed here with its definition and an example. It is that mode of predication in which a common name and sameness of signification is applied to beings participating unequally in the perfection—as corporeity is predicated of minerals and living things.

The next species in the order of increasing importance is analogy of attribution (or proportion). It is the use of a term signifying a common perfection which is applied to two or more beings according to a diversity of relationship (or proportion). The time-honored example is the term health which is affirmed of man, medicine, and air. All have a relationship to health which properly is in man. Analogy of attribution is of four kinds according as the predication refers the prime analogue to the four genera of causality: final, efficient, material, and formal or exemplary.

The third and most important type of analogy in the science of God is analogy of proportionality. Here a common term is applied to a perfection found essentially in its subjects according to a similarity of proportions, as vision is said of the eye and of the intellect. This, the principle species of analogy and the only one found worthy of the name analogy in the writing of the ancients, excels the other species by reason of the intrinsic knowledge it affords. We use it mathematically to solve for "x": e.g. $6 : 4 :: x : 100$. Psychologists use proportionality to demonstrate the activity of mind; theologians, to study the Trinity. We shall use it here to help us obtain knowledge of the nature of God, knowledge that otherwise would be denied man.

The difference between analogy of attribution and proportionality is apparent from the fact that analogy of attribution requires two subjects of comparison in relation to the analogue (man and medicine in relation to health), while analogy of proportionality requires four terms with respect to the analogue (eye, body, intellect, and soul in relation to vision). These terms may be merely implied, but were either analogy fully expressed, the full number of terms would be found.¹⁰

Applying these two more perfect types of analogy to our problem, we find that they manifest the distinction between our knowing that God is and our knowing what God is; for our knowledge of the

¹⁰ Cajetan, *De Nominum Analogia*: Garrigou-Lagrange, *God: His Existence and His Nature*, (St. Louis, 1936), II, 207.

fact of God's existence is according to analogy of attribution, our knowledge that God's existence is of His nature is according to analogy of proportionality. We hold that these two concepts of God's existence are distinct not only by reason of content, but more by origin and the mode of predication.

I

The difference in content between our knowledge that God exists and our knowledge that God is subsistent-existence readily appears. In the statement, God exists, the term God embraces those notions of the Godhead which are employed as the medium in the demonstrations which lead to the conclusion, God exists. These notions of the Deity describe rather than define the nature of the Being we are striving to establish as certainly existing. As Cajetan explains¹¹ the proofs do not presuppose a knowledge of God precisely known as God, but only a knowledge of God according to generally accepted and common ideas. To presume a more perfect knowledge of the nature of God would be to presume the very thing we are striving to prove.

The existence which answers our query: "Is there a God?" is unqualified. "God exists" is a statement of fact and not an explanation of the divine nature. Its content is limited to the notions of God's reality. He is, and not merely is possible or imaginary.

On the other hand, the content of our knowledge of God's nature is not the copulation of the term God with the term existence; it is the identification of the two. Our knowledge of the essence of God comprises all those concepts of perfections found in Him formally and eminently. Of these, there is one which ultimately distinguishes God from everything else and which may be considered as the source from which can be deduced all other divine perfections. It is Self-Existence. God is the sole and adequate reason of His own existence; He is perfectly independent, for He exists by His nature, whereas all other beings owe their existence to another (and ultimately, all to Him). This concept of God is the core of our knowledge concerning Him, and as such is the answer to our question: "What is God?"

Here we realize that our use of the term existence is modified; it is now not just existence; it is that most special existence peculiar to God. It is existence implying infinite depths of meaning. Applied to God, it does not merely signify His reality; it epitomizes Reality Itself. God is He Who Is.

¹¹ *Comment. in Summa Theol.*, Ia, q. 2, a. 3, No. III.

II

A second confirmation of the distinction between our two concepts of God's existence is found in the analysis of the origin of the two concepts. When we prove that there is a God, we ascend directly from creatures. We are familiar with motion, causality, contingency, etc. These realities postulate a further reality; they have not within themselves, nor is there within the entire realm of the material universe, a sufficient reason for their being. They are effects and, as effects, demand a cause in the real order; for, if an effect exists, its proper cause exists. This is only true for proper causes; a man can exist after the decease of his parents, but thought can last only as long as there is a thinker. Proper causality is equivocal and, the effect existing, necessary. So we conclude from material essences that God must be and that He must be different from these effects of His, as thought is different from the thinker. He is mover-unmoved, cause-uncaused, etc. The implications of such predication become apparent only upon further study; but we already know that God, such as He must be, exists.

When we come to consider this nature of God we turn back to creatures for clues, "for the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His external power also, and divinity."¹² As has been previously stated, the formal object of our knowledge is the natures of material things; suprasensible realities can be known only through the sensible. Induction was the method employed to obtain the knowledge that God exists; deduction will be our method of analyzing His nature. This method is threefold: by way of causality, by way of negation, and by way of excellence. The way of establishing God's existence was by way of causality, but this process will not reveal the full nature of God. Causes differ from their effects, as we have seen. By the method of negation, we return to material essences, inquire into the perfections of these natures, and compare these perfections to the rigorous demands of the divine nature. We find that some of them fit only by removing all traces of imperfection connected with the perfection as found in the created order; simplicity is one of these. God is utterly simple. There is no room in Him for any trace of composition. And so the existence we have shown Him to enjoy as cause is identified with His nature. They are not two realities, as in all other beings; they are one and the same thing; God is Existence.

¹² *Romans*, I, 20.

Even when we exhaust the negative way we know what God is like only by knowing what He is not. The way of excellence professes positive knowledge; but of this we will treat in the next point.

The proofs for the existence of God ascend, as it were, from the world of experience to God. The search for a knowledge of His nature begins with God, descends to the world of experience, expanding the knowledge of created perfection until it approaches the divine. It is a reflexive knowledge, while the former is direct; it starts with God, while the former terminates at the threshold of His essence. Our knowledge that God is furnishes the subject of our inquiry, and the further study of His nature requires conceptual imagery which can only be gleaned from nature; for without finite experience and knowledge our idea of the divine nature other than that He is would remain sterile. To sum up: the knowledge that God exists results immediately from our inquiry into the causes of things; the knowledge of God as self-sufficient Existence results though the mediation of concepts which we refer to God according to a purity which is His alone.

III

The third and foremost reason for maintaining the distinction between our knowing that God is and what God is is based on the modes of predication. Existence is predicated of God in the first member of the distinction by analogy of attribution; in the second by analogy of proportionality.

A fundamental device of philosophy and common enough in all literature, analogy with reference to God is denied as invalid by Dr. Patterson. "Ingenious as this theory is, it nevertheless creates serious difficulties of its own. It relies upon the possibility of establishing a ratio between two mutually incommensurable orders, the temporal and the eternal. . . . We have assumed that there is a differentiation in the infinite corresponding to the relation of substance to quality of which we are aware in the finite; but our assumption is false, for such a differentiation is incompatible with divine simplicity."¹³

It must be noted that analogy is formally a mode of predication and naming and not formally a mode and way of knowing. It is true, of course, that we name things as we know them and that our predication corresponds finally to reality, otherwise we would become unintelligible.¹⁴ Because our knowledge of the ineffable nature of God

¹³ Patterson, *op. cit.*, p. 244.

¹⁴ St. Thomas, *Summa Theol.*, Ia, q. 13, a. 1.

is composed of many, many concepts derived ultimately from the creature, still we do not thereby lose sight of the infinite simplicity of that nature in Itself. Perfections, which, as we know them, exclude one another in a formal consideration (we cannot practice justice and mercy in the one act precisely under the same aspect), in God we identify with His nature; and we maintain that the cumulus of these perfections does not militate against His divine simplicity. Reason forces our assent to these truths individually known. We know that truth cannot contradict truth, for the same Author, who is Truth Itself, is Author of all truth. There is an explanation; but a perfect understanding of it would necessitate a higher intellectual perfection than we enjoy as men. A hint of the solution is given when we study these absolute perfections. Instead of being mutually destructive in becoming identified in the eminence of the Deity, they necessarily tend toward this identification (as in a less perfect manner all the virtues fuse into charity as they become more and more perfect, although their acts retain their proper specifications).¹⁵

Contrary, then, to the assertion of Dr. Patterson, we do deny any assumption "that there is a differentiation in the infinite corresponding to the relation of substance to quality of which we are aware in the finite." There are no "qualities" in God. Whatever we assert of God (under the specialized nomenclature as "attributes") we assert as His essence, identifying all in that essence which is simplicity Itself. Imperfect as this knowledge and predication is, it is our best—a best known to be true and known to fall short of the divine reality. Furthermore, it is not a ratio we establish between the finite and the infinite, but between the finite and the finite and between the infinite and the infinite. This ratio is according to a proportion which is based upon the nature of realities. Things act according to their natures. (In scholastic terminology the axiom is expressed: *agere sequitur esse.*) Men act as men; animals as animals; angels as angels, etc. Even God must act as God. So God is good, not as we know goodness, but according to God's own goodness. Likewise God exists, not as we know existence, but as necessitated by an infinitely simple nature.

Our idea of existence originates from the perception of things about us. We know things that are which were not at a previous time; which were, and which are no longer. We define existence as that perfection of a being by which it is realized from its causes. It is the actuality of potentiality; that by which things that can be are. In the proof of God's existence, this is the analogue; and this notion of ex-

¹⁵ Garrigou-Lagrance, *op. cit.*, II, 225.

istence is proper to created things just as health is proper to man. And as health is predicated of medicine, the cause of health, so existence is predicated of God, the Cause of created existence. There is a relation between creatures and God, the relation of ultimate dependence; He is the Cause of creatures. In the light of our later deductions we know that existence, such as we have defined it, cannot be applied univocally to God. As First Cause He is uncaused; pure act unsullied by the breath of potentiality; eternal and immutable. Yet God can be said to exist extrinsically and relatively to the existence of the creature of which He is the cause, for analogy of attribution never implies intrinsic denomination in the various analogates (save the first or prime analogate), but does not necessarily exclude it.¹⁶

This may seem fanciful. Existence is predicated of God by extrinsic denomination when, as we know, God is Existence. This apparent contradiction is resolved by calling attention to the created nature of that existence used in the establishment of God's extra-mental reality as known to us. In the proofs, our object is to show that God exists. Were we to conclude both that God exists and that He exists by nature, we would invalidate the argument by embracing in the conclusion more than was contained in the premises, for we would have four terms. The three that we do have limit the mode of predication in the conclusion to that of attribution. Because creatures exist, God exists.

Cajetan points out the source of difficulty.¹⁷ God differs from all other beings by reason of His essence which is identified with His existence. Existence does not pertain to the nature of any other thing, as is evident from the definitions of these things. Thus when we inquire of the existence of creatures, the answer is in the form of a proposition. So it is when we inquire of the existence of God; we affirm the truth of the proposition. He is. We affirm nothing more, although the statement answers also to the nature of God. With regard to our knowledge, this point has yet to be established. It is only after further reasoning that we can know, in answering the question "Is there a God?," that we have unwittingly given the best answer to the question, "What is He like?"

The essential predication of existence to God no longer distinguishes between actuality and possibility, as between being and nothing, affirmation and denial, but rather distinguishes between existence which is essence, and existence which is not. Now we say of God that He is Existence rather than that He is, for we realize ex-

¹⁶ Garrigou-Lagrange, *op. cit.*, II, 207.

¹⁷ *Op. cit.*, Ia, q. 3, a. 4, No. V.

plicitly that the concept of His existence is totally different from the concept of existence attributed to Him as cause of created existences. (Not that the former attribution was invalid. It was valid. It was also modally incomplete. We did not know the "how.")

Existence is formally in both God and creatures—formally according to an uncreated mode in God; formally according to a created and participated mode in all other beings. This notion of existence is one, not by a unity of relation as in attribution, but a unity of proportionality. Though the distance between creatures and God is infinite, we can speak of God's perfections according to proportionality which allows for an infinite distance between the analogates. We must carefully distinguish between "proportion," which denotes relation (e. g. causality) and proportionality, which denotes equality or similarity between two relations.

Truth is one though infinite in its manifestations. It derives from God, who is Truth. So the relation of being to existence is one though variable according to the nature of that being which enjoys existence. Proportionality, and only proportionality, allows for this identity and this difference. The act by which creatures exist is, in its own order of reality, the same as that act by which God exists; it differs in this, that in the creature the act follows its essence and is added to it while in God the act of existence is Himself who is Pure Act. On this score the divine act is infinite as is His nature. The relation between the two is constant in its own order as is the relation of created existence to created natures. Thus we may speak of existence both with regard to creatures and to God by analogy of proportionality, in which we save the divine prerogatives while maintaining the true notion of proper created existence.

That Dr. Patterson rejects on the same grounds as St. Thomas the Anselmian argument for the existence of God is significant. For convenience we recast the rejection in terms of our problem. We cannot prove the fact of God's existence from the definition (the essence or nature) of God as proposed by St. Anselm, because there is an illegitimate transition from the ideal order to the real order, from the realm of thought to the world of concrete existence. "The only sound method of proving the existence of God is the reverse of Anselm's."¹⁸ This seems to imply an admission of some distinction between our two knowledges of God's existence. The one does not lead to the other; the "how" cannot yield the "that." God's existence, identified in His nature with that nature, does not establish His

¹⁸ Patterson, *op. cit.*, p. 31.

extra-mental reality to us. Dr. Patterson cannot mean they are really distinct. He has affirmed the contrary too often and too explicitly. Yet, denying the rational distinction, as we have seen, he distinguishes somehow; but just how he neglects to make clear.

We hold for a distinction between the two concepts of the existence of God because these concepts differ in content, one including the other; they differ their origin, for one is proximate to the proper object of reason, the other is remote and requires further abstraction; and finally they differ because one is predicated improperly of God by analogy of attribution, the other properly and by analogy of proportionality.

Dr. Patterson's denial of this classic distinction, according to Father Motte,¹⁹ is the result of the opposition unduly made by him between analogy and the negative approach to God; and ultimately springs from his lack of sufficient sympathy with St. Thomas to find beneath the text the sense and unity of St. Thomas' thought.

The sincerity of Dr. Patterson is beyond serious doubt. If he fails so miserably to get beneath the surface of St. Thomas and his commentator, Cajetan, we may justly lay the fault at the present state of non-Thomistic philosophy. Split into almost as many different schools as there are philosophers, the moderns, of whom we consider Patterson one, have lost themselves in the maze of unsynthesized speculation which has grown apace since the seventeenth century. The logical outcome of such confusion is Agnosticism. The way back to common sense is to discover the unity of truth, the unity which St. Thomas so firmly grasped that, in the light of his intellectual testament, we have fruitful increase of knowledge and wisdom.

¹⁹ *Bulletin Thomiste*, Oct.-Dec., 1935, p. 596.

THE SOURCE OF SACRAMENTAL GRACE

HENRY O'CALLAHAN, O.P.

"Yea, Everyman, hie you and make ready;
There is no Emperor, Baron, Duke, or King
That has from God such high commissioning
As has the humblest priest who daily stands
Holding his Lord and Maker in his hands.
Of the blessed sacraments most precious, rare,
He holds the keys, and thereof has the care.
God gave us sacraments with greatest pain
That on our souls He might blessings rain.
Here in this passing life for you and me,
Seven blessed sacraments there surely be.

When Jesus upon the cross hanged with great smart
He gave to us from out His blessed heart
This very Sacrament; to priests he gave
To give it out again men's souls to save."¹



THIS is a matter of Catholic teaching that the Sacraments of the New Law effect what they signify. According to the Councils of Florence and Trent, they contain the grace which they signify and confer it upon those who worthily receive them. From this fact alone one may easily see that our sacraments have and hold a totally unique position, not only in the whole range of religious doctrine, but even in the doctrine, liturgy, and discipline of the Roman Catholic Church. There is absolutely nothing like the sacramental system in all religious thought and action. Dom Anscar Vonier, O.S.B., brings this out: "The sacramental world is a new world created by God, entirely different from the world of nature and even from the world of spirits. . . . If we spoke with the tongues of angels and men it would not help us in the least to express the sacramental realities. . . . They are 'the mystery which has been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church.' (Eph. III, 9)"² This singular character of the sacraments can be per-

¹The old morality play *Everyman*, translated and adapted by Dr. William M. Lamers (Catholic Dramatic Movement, Milwaukee, 1936), pp. 38, 39.

²Vonier, Dom Anscar, O.S.B., *A Key to the Doctrine of the Eucharist* (London, 1925), p. 35.

ceived clearly by considering the tremendous work done, for instance, by the first of the sacraments, Baptism. Here we see a physical, sensible washing of the subject's head and hear the uttering of the words of the form; this much is external, visible and audible, but besides and because of this there is a pouring out and infusion of divine grace which produces an internal, spiritual ablution of the soul. Baptismal grace clears away original sin, restoring the soul to the supernatural, divine life of the Godhead and making it a member of Christ's Mystical Body and an heir of heaven. The way, closed before by sin, is now opened for the soul to live virtuously and to attain ultimate, perfect happiness in the possession of God. Baptism is responsible for this marvel, and the other six sacraments likewise each produce their own characteristic, marvelous results. Such results are considered under the caption of *sacramental grace* or *grace of the sacraments*, and it is our purpose to see how the sacraments confer this grace, to see in particular what part Christ's Humanity plays in the whole system.

The first part of our problem is easily settled. Our sacraments confer grace as instrumental efficient causes. Grace is a supernatural gift of God to intellectual creatures for the attainment of eternal life. Sacred Scripture, the decrees of the Councils, the doctrine of the Fathers and of St. Thomas are replete with evidences and proofs that God alone is the Author of grace, the primary efficient cause. "The Lord will give grace and glory."³ "The efficient cause of justification is the merciful God . . . who gratuitously washes and sanctifies."⁴ However, from the same sources we know that the sacraments also in some way confer grace. The sacraments effect what they signify. They are signs of a sacred thing which perfectly sanctify men. They signify grace, the sacred thing, and there is in them a certain power to cause grace in men's souls. This power they have from God, who communicates it to them in a transient manner at the moment the matter and form are actually applied. Thus God uses the sacraments as channels for His grace, as instruments for His work, and in this capacity their effects are to be attributed to God as to the principal agent. St. Thomas affirms this: "It is thus (instrumentally) that the sacraments of the New Law cause grace: for they are instituted by God to be

³ Ps. LXXXIII, 12.

⁴ Council of Trent, Sess. VI, c. 7. - Denzinger, *Enchiridion-Symbolorum*, no. 799.

employed for the purpose of conferring grace."⁵ And again, this instrumental causality is both immediate and physical, not merely moral; in no other way can the words of Scripture and the Councils be reasonably interpreted; e.g., in the case of baptism: "Unless a man be born again of (*ex*) water and the Holy Ghost . . ." Besides, physical instrumental causality is more becoming the dignity and perfection of the sacraments of the New Law, since even those of the Old Law possessed the moral causality.

The second part of our discussion is more involved. In this we are concerned with the influence of Christ's Humanity and Passion upon the sacraments. Just above, reference was made to the dignity and perfection of the sacraments of the New Law; Christ's Passion is the cause and source of all this dignity and perfection; in that detail we see some of the influence He exerts in the Sacraments. But how is this done? So far we have in mind five things: God—through the sacraments—causes grace—in the souls of men—for eternal life; where in this series does Christ fit? To solve this it seems necessary to recall that Christ's advent and mission upon earth were for the purpose of restoring a balance and reopening communications. With the fall of our first parents mankind became the heir to their sin and the gates of heaven were closed to all. The deordination of Adam's will and act had the effect of upsetting the order planned by God for man's happiness. God was infinitely offended and required an infinite reparation. But His justice was matched by His mercy and in His sheer goodness God sent His only-begotten Son to make reparation and to be "the way, the truth, and the life" for men. Christ, the Son of God, fulfilled this weighty task by being "obedient unto death, even to the death of the cross," with the result that sin is conquered and man may rejoice in freedom. Finally, in the words of the liturgy, "Christ ascending on high led captivity captive," bearing in His glorified body the livid marks of His Passion. However, during His sacred ministry Christ instituted the sacraments and that in order to impart grace, to effect man's salvation: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God,"⁶ and, "Except

⁵ St. Thomas, *Summa Theol.*, IIIa, q. 62, a. 1.

⁶ John, III, 5.

you eat the flesh of the Son of man and drink His blood, you shall not have life in you."⁷

Above, it has been shown that God is the principal, and the sacraments are the instrumental, cause of grace. As God, Christ instituted the sacraments through the exercise of the Godhead's authoritative power to bestow grace. But the human nature of Christ also plays a part in this. As Man, He died to liberate man from sin and the devil, to effect man's reconciliation with God; since such liberation and reconciliation imply that grace was received by man we must conclude that Christ, as Man, also caused grace. The Humanity of Christ, then, is also an instrument of the Divinity, but certainly not in the same sense in which the sacraments are instruments. It seems, therefore, that while God is the principal efficient cause of sacramental grace, Christ as Man is an instrumental cause *united* to the Divinity through the hypostatic union, and that the sacraments are *separated* instrumental causes. Christ's Humanity is the instrument of His Divinity and in this we may perceive that of all the instruments used by God to impart His grace to men the Humanity of Christ is the most excellent. For this reason we say of Christ as Man that He has the power of excellence in the sacraments. Thus St. Thomas: "Since it is an instrument united to the Godhead in unity of Person, it has a certain headship and efficiency in regard to extrinsic instruments which are the ministers of the Church. Consequently, just as Christ, as God, has power of authority over the sacraments, so, as Man, He has the power of ministry in chief, or power of excellence."⁸

In this matter, then, we have God, the principal cause, bestowing grace on men through Christ, the God-Man and united instrumental cause, who uses for this purpose separated instrumental causes, our seven sacraments. Thus we are able to say with St. Thomas: "Consequently, the saving power must needs be derived by the sacraments from Christ's Godhead through His Humanity."⁹ Christ's Humanity which appeared in ancient Palestine and His glorified Humanity "sitting at the right hand of God" has produced its ageless, salutary effects throughout the years of grace, and from heaven above, even in these days of the twentieth century, is still producing them, through the sacramental signs and agencies. In Palestine He suffered and

⁷ John, vi, 54.

⁸ St. Thomas, *op. cit.*, IIIa, 64, a. 3.

⁹ St. Thomas, *op. cit.*, IIIa, q. 62, a. 5.

in heaven He still bears the wounds of that torture. His sacraments continue to connect men with Him on Calvary and in heaven; though they are separated instruments of the Divinity, they are nevertheless joined to the Trinity through Christ the Man and are applications of the merits and satisfaction of the suffering Christ. The sacraments, causing our justification, are prolongations and continuations of the Passion of Christ and His redemptive power. For though according to His words on the Cross, "it is consummated," His Passion is formally over and Christ will die no more, yet it still continues and remains virtually in the trophies imprinted upon His Body, in the marks of the scourging and in the wounds of His hands and feet and side. Hence when a person is baptized or absolved the Passion is renewed and Christ now actually suffers with the justification of the sinner; not formally but virtually, so that it is Christ who pardons or baptizes, principally by His Divinity, instrumentally by His Passion and His sacraments.

Another way of viewing this question is by considering the ends of the Passion and seeing their identity with the ends of the sacraments. Briefly and substantially this is the way St. Thomas puts it: sacramental grace does two things, removes the defects of sin and perfects the soul in those things which pertain to the worship of God according to the Christian religion. But by His Passion Christ freed us from sin and began the rite of the Christian religion. From this identity it is easy to conclude with St. Thomas: "Wherefore it is manifest that the sacraments of the Church derive their power specially from Christ's Passion, the virtue of which is in a manner united to us by our receiving the sacraments."¹⁰ Christ showed the ends of the sacraments when He spoke of the necessity of Baptism and the Eucharist, for instance; the kingdom of God and eternal life are gained only by the removal of sin and the living of the truly Christian life, all of which is effected by means of the sacraments. Likewise, we know that freedom from sin and the beginning of Christian worship are rooted in the Passion and are its fruit, because it was to redeem us that Christ suffered and died. For the sins of men He made a recompense that effected their redemption not only meritoriously and efficiently, as all His acts did, but especially by completely satisfying the requirements of divine justice. And He initiated Christian worship

¹⁰ St. Thomas, *op. cit.*, IIIa, q. 62, a. 5.

when He "delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness."¹¹

The identity of the ends of the Passion and of the sacraments seems clear; but there remains to be considered how the individual Christian partakes of and shares in this redemption from sin and in this worship of God provided by the Passion and the sacraments. How is the virtue of Christ's Passion affixed to us through the sacraments? First of all, faith is required, faith in the Passion and faith in the sacraments. This faith gives us our first and basic contact with Almighty God's plan for our redemption. St. Thomas points out that it is by faith in His Passion that men are especially liberated from sin, according to the words of St. Paul: "... Christ Jesus whom God hath proposed to be a propitiation, through faith in his blood... for the remission of former sins."¹² Therefore the power of the sacraments especially is had by faith in the Passion of Christ. Such faith was had even in the patriarchal régime of the Old Law, for the faithful of old could look forward and be justified by faith in the One who was to come and to suffer. We today look back to the crucified and risen Christ. This contact with Christ is by an act of the soul, it is a mental apprehension, a psychic thing. But there is also for us of the New Law a corporal contact, a physical possession of Christ in the reception of His sacraments. We do more than look back; we also reach back to that Passion and physically embrace our justification by means of the sacraments, which are both signs and causes of the grace derived from the Passion. Our sanctification implies a threefold causality: efficient, formal, and final; which causality corresponds to the threefold signification of the sacraments: the Passion of Christ, grace, and eternal glory. Thus, in signifying the Passion of Christ, the sacraments provide a unique contact with the efficient cause of our justification. By the reception of them, as well as by faith, we are in immediate contact with the Passion, and we are each witnesses to the fulfillment of Christ's prophecy: "And I, if I be lifted up from the earth, will draw all things to Myself"—all things, the material world through the matter of the sacraments, and the souls of men through faith and the use of the sacraments.

In conclusion, then, we may note that the causative power of the sacraments has much in common with their significative

¹¹ Eph. v, 2.

¹² Romans III, 25. cf. St. Thomas, *op. cit.*, IIIa, q. 62, a. 5, ad 2.

power. They signify grace, they cause grace, and they derive this grace from the Passion of Christ. From this much alone is seen the vastness of the sacramental sphere. Viewed merely from their significative side, the sacraments are not things of a particular moment or period but, instead, their signification reaches back to the suffering Christ, embraces the spiritual wonders of the present, and reaches forward from time into eternity. Thus, the Passion of Christ, the historical event of centuries gone by, continues to abide with us today in the sacraments where it is a vital principle of their causality and signification.

HOSTIA SALUTARIS

(At Easter)

Rejoice! The bard concealed a deeper truth
In titling her man's "*solitary* boast,"
Whose sinless Child in our frail flesh became
For her and us the Man men needed most—
A thorn-crowned, Cross-throned, conq'ring Victim King,
"Our tainted nature's" *salutary* Host.

CONTROVERSY

CHRYSTOSTOM SEERY, O.P.



HE Church is the bride of Christ; the Gospels are her wedding jewels, the treasure guarded by her vigilant love. The bride is more precious than her raiment . . ."¹

The fundamental dogma of professedly undogmatic Protestantism is "justification by faith alone." This doctrine is satisfactorily substantiated, to the thinking of the followers of the Reformers, by various texts contained in the New Testament. Our motive for addressing ourselves to a study of this question is twofold: first, in order to examine into many pertinent texts both in support (presumedly) and in denial of the doctrine and through this examination to see in some measure why the Tridentine Fathers condemned it, and secondly, in order that, when we are accosted, we may give a reason of that hope which is in us.²

We present the following texts in support of the heretical doctrine: "And he said to the woman: Thy faith hath made thee safe, go in peace."³ "For God so loved the world as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting."⁴ "But they said: Believe in the Lord Jesus: and thou shalt be saved and thy house."⁵ "Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in Him: for there is no distinction."⁶ "For we account a man to be justified by faith without the works of the law."⁷ "For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek. For the justice of God is revealed therein from faith unto faith, as it is written:

¹ Huby, Joseph, *The Church and the Gospels*, trans. by Fenton Moran, (New York, 1931), p. 3.

² 1 Pet. III, 15.

³ Luke VII, 50.

⁴ John III, 16.

⁵ Acts XVI, 31.

⁶ Rom. III, 22.

⁷ Rom. III, 28.

"The just man liveth by faith."⁸ "But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by the works of the law: because by the works of the law no flesh shall be justified."⁹

Even from these passages it is difficult to see how "justification by faith alone" can be deduced. Granted that they indicate that faith is the *sine qua non* for eternal life, yet good works in no case are specifically outlawed. Even a cursory perusal of the Gospels will show what "works of the law" St. Paul was referring to. The invective used by Our Lord Himself against the Pharisees, ". . . like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness,"¹⁰ should show us what exactly St. Paul was speaking of when he said no flesh shall be justified by them.

Supposing that the above texts did establish the doctrine and with this in mind we studied other texts which seemed to give the lie to it, might we not justly and logically relegate the whole New Testament to the "fiery furnace" because of the contradictions it contained? Not a few Protestants have been logical at least in this regard, and by being so, their Protestantism has become humanitarianism. "Live a decent life and treat your fellow man kindly because it is the right thing to do." It is a far cry from the first error, "justification by faith alone," to the last one. However, we are not addressing ourselves to this modern heresy at the present moment, so we return to our thesis.

Innumerable passages from the New Testament indicate that belief in the Name of Jesus Christ is not sufficient for the attainment of eternal life. "From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand."¹¹ Why should He preach penance if His death was to purchase heaven for all who merely believed in Him? "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."¹² "But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor

⁸ Rom. i, 16-17.

⁹ Gal. ii, 16.

¹⁰ Matt. xxiii, 27.

¹¹ Matt. iv, 17.

¹² Matt. v, 16.

steal."¹³ "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven."¹⁴ What precisely is the will of His Father? Is it not our sanctification? Has not His Father made manifest His holy will through the precepts given to us by His only-begotten Son? What could be more explicit than this text to tell us that faith alone is not sufficient? "And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."¹⁵ "The excellency of charity teacheth us that faith only is not sufficient," says the Venerable Bede. Even St. Paul, to whom the defenders of this doctrine go as to their chief authority, even St. Paul confutes them. "And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing."¹⁶

Need we go further? Need we pursue this line of argument *ad nauseam*? Need we show that from a quantitative standpoint texts in favor of the Catholic position far outnumber those which possibly lend themselves to the doctrine of "justification by faith alone"? We leave off here with these few observations. It is no obscure fact that the Church of Christ teaching speaks objective truth. Our Lord, when He sent His apostles to teach the nations, knowing as He did how prone to error man is, gave them proof against that pitfall. "... And behold I am with you all days, even to the consummation of the world."¹⁷ When will men understand what they read in Holy Writ? When will they learn that He sent men with authority to teach His doctrine and never taught that the faithful should interpret that doctrine to suit their own fancy? Even mere men, the founders of our nation, saw that without a Supreme Court to interpret the Constitution life in the land would be chaotic. How much more Christ, the Word of God and very Wisdom Itself!

¹³ Matt. vi, 20.

¹⁴ Matt. vii, 21.

¹⁵ Mark xii, 30-31.

¹⁶ 1 Cor. xiii, 2.

¹⁷ Matt. xxviii, 20.

THE TESTIMONY OF VENTURA OF VERONA

RAPHAEL GALLAGHER, O.P.



THE nine witnesses to the life, conversation and passing of St. Dominic heard by the Inquisitors at Bologna, in 1233, Ventura of Verona was the first. This friar had been admitted to the Order by our Holy Founder himself early in 1220.¹ At the general chapter of the following year, he was made prior of the convent of St. Nicholas at Bologna.² His position placed him in such intimate contact with the Saint during Dominic's final year on earth that his testimony is invaluable. Ventura was one of the last with whom Dominic discussed the affairs of the Order. Moreover, he had the great privilege of imparting final absolution to his dying father. His testimony, as here recorded, is translated from the Acts of the Canonization of St. Dominic prepared by Father Angelus Walz, O.P.³

* * * * *

On the sixth of August Brother Ventura of Verona, a priest and prior of the Dominican convent at Bologna, was sworn as the first witness. He testified that he entered the Order of Preachers more than thirteen years before at the urging and counsel of the blessed brother Dominic, founder and first master of the Order, received the habit from him and made profession into his hands. At that time Dominic himself, under the Pope, had full power as to the regulation, management and discipline of the entire Order. In the same year the witness himself was present in Bologna at the first general chapter. At that time Dominic desired that diffinitors, who would have full power over the whole Order and above the master and the diffinitors individually, should be appointed in the chapter. They would have the capacity to legislate, regulate, assign and punish, with due respect for the authority of the general. The wit-

¹ Taurisano, I., O.P., *Fontes Selecti Vitae S. Dominici de Gusman* (Rome), p. 9, n. (d).

² *Analecta Ordinis Praedicatorum*, IV, (Rome, 1899-1900), p. 164.

³ *Monumenta Ordinis Fratrum Praedicatorum Historica*, XVI, (Rome, 1935), p. 123-132.

ness accompanied brother Dominic in the city of Bologna and was also with him in his travels outside the city through the province of Lombardy, being his intimate companion in journeying, at table and at prayer.

Ventura likewise said that in going along the road Dominic wished that the word of God be proposed by himself or others to nearly all who accompanied him. This is known because the witness frequently saw it happen. Moreover, Dominic always wished to dispute, talk or read of God or to pray while journeying. When travelling he celebrated Mass almost every day if he found a church. When he sang Mass, he shed many tears. If there was a church at the lodging, he always went to pray there. Almost always when he was outside the convent, when he heard the first call for matins from a monastery, he arose, aroused the brothers and with great devotion recited the entire diurnal and nocturnal office in proper order so that nothing was omitted. When travelling after compline, he himself kept silence and made his companions be silent as if they were in a convent. Also, as they went along in the morning, the brethren had to observe silence to the hour of tierce. And while journeying, he took his rest as he walked during the day, clothed and shod, but, as the witness believed, with his hose removed.

He also declared that in going along the way the founder of the Order observed a continual fast from the feast of the Exaltation of the Holy Cross to the feast of the Resurrection, and kept also all fasts determined by the Church for the summer and Fridays. On his journeys he uncomplainingly ate what was given to him, with the exception that he did not knowingly partake of meat or other food prepared with meat. If at any time on these journeys food and drink were poorly provided for, he then seemed to rejoice. This is known from the actual experience of the witness. Moreover, when he came to a place where the brothers had a convent, having gathered them together, he preached, explained the word of God and offered great consolation to them.

Ventura continued on to say that when friar Dominic was in a convent where a stop was made, he conformed to the custom of the monastery in food and at table and observed the rule wholly and fully and labored to the extent of his ability that his brothers should follow it. This is also known from actual observation. There was no recollection that he had seen or heard him doing or saying anything to the contrary. Nor

had the witness ever heard or seen that he said a harmful word or that he detracted from anyone. Ventura also said that the same holy brother Dominic was wise, prudent, patient, benign, plenteous in mercy, friendly; in the whole course of his own life he did not believe that he had seen any man, all things considered, who flourished more in virtue, although he had known and seen many good and religious men in various parts of the world. He also stated that he heard his general confession, concerning all his acts, in the presence of many priests and others, in the illness which sent him to God. Because of this general confession he believed that he never sinned mortally and that he preserved virginity. Afterward Dominic said to the witness in secret: "Brother, I have sinned in publicly speaking of my virginity before my brethren. I ought not to have mentioned this."

The witness further stated that, when he was on the road, he visited the religious places, no matter of what order they happened to be, preached to the community and encouraged them to good. He himself frequently saw this. If any of the brothers of his own or another order suffered temptation or trouble and went to Dominic to speak about this, he greatly encouraged them so that almost all were deeply consoled when they left him. Ventura often saw this throughout the province of Lombardy; namely, at Milan, at the monastery of Columba, and in many other places. He also said that, unless impeded by great necessity, he gathered the brothers and preached to them almost every day. The holy man wept much and brought them to tears. Moreover, he was an ardent lover of the rule and rigorously punished the faults of the brothers; but he imposed the penalties with such sweetness and kind words that the brethren patiently sustained them. He was also assiduous at office. The prior of Bologna testified that Dominic passed the greater part and frequently the whole of the night in prayer while weeping freely. When asked how he knew this, the witness answered that he very often found him in the church weeping and praying, and sometimes dozing after having been overcome by sleepiness. On account of the many vigils he often nodded at table.

The one giving testimony believed that he (Dominic) returned around the end of July from the curia of the Lord Ugolino, at the time bishop of Ostia and apostolic legate to

Venice.⁴ Ventura was certain that Venice was the place. And brother Dominic came back greatly fatigued because of the excessive heat. Although he was very tired, he spoke with the witness, who was then a new prior, and brother Rodolfo for a great part of the night concerning affairs of the Order. Since the prior wished that he sleep, he asked brother Dominic to go and rest and not rise for matins during the night. The holy man did not acquiesce to the suggestion but entered the church and prayed throughout the night. Nevertheless, he was present at matins. Ventura heard this from the brethren and from Dominic himself. After office the prior learned from the brothers that the master's head ached. He then began obviously to weaken in the illness which sent him to the Lord. Ventura went on to declare that when Dominic fell sick he did not wish to lie on a couch but on a woolen sack. He had the novices called to him and with the sweetest words and a lively zeal encouraged and exhorted them to good. He so patiently sustained this illness and others that he always seemed to be cheerful and agreeable.

While Dominic was seriously ill they carried him to a healthier place, St. Mary of the Hills. When he believed he was dying, he called the prior and brothers. About twenty brothers went there with Ventura. After they assembled about him, lying at full length, he began to preach and delivered a very good and moving sermon. He believed that they then anointed him. Dominic then heard from some that the monk-rector of the Church said that if Dominic died there the monk-rector would not permit him to be carried away but would have him buried in the same church. When the witness himself reported that to the holy founder, Dominic replied: "Forbid that I be buried except under the feet of my brethren. Carry me outside to die on the road so that you may bury me in our own church." Then he was taken up and carried back to the church of St. Nicholas in Bologna, although it was feared that he might die on the way. After an hour there, he had this witness called and said to him: "Prepare yourselves." And when the prior and the other brothers had solemnly prepared themselves for the commendation of a soul and had gathered about him, Dominic

⁴Ugolino Conti became Pope Gregory IX and "on July 13, 1234, solemnly gave his personal testimony to his (Dominic's) sanctity, and enjoined the universal Church to honour him as a saint." cf. Mann, H. K.; *The Lives of the Popes in the Middle Ages* (London, 1925), XIII, p. 200.

said to the prior and brothers: "Wait a little while." While waiting, the prior said to him: "Father, you know how you leave us desolate and sad. Remember to pray for us to God." The blessed friar Dominic, with hands raised to heaven, prayed: "Holy Father, Thou knowest I have freely remained steadfast in Thy Will, and have guarded and kept those whom Thou hast given me. I recommend them to Thee. Keep and guard them." And Ventura said that he had heard from the brothers that when they asked him concerning himself, he answered them: "I will be more useful and fruitful to you after death than I was in life." Then, after a short interval, Dominic commanded the prior and brothers: "Begin." And they solemnly began the office for the commendation of a soul. The witness believed that the dying man himself said the office with them because he moved his lips. While the office was being said, he gave up the ghost. They firmly believed that the spirit left him when these words were said: *Subvenite sancti Dei, occurrere angeli Domini, suscipientes animam eius et offerentes eam in conspectu altissimi.*⁶ Ventura believed that it was part of the benignity and providence of God that the lord Ugolino, bishop of Ostia, now the Pope, and the lord patriarch of Aquileia and many venerable bishops and abbots were present at his burial. The bishop of Ostia himself, the now reigning pontiff, celebrated the Mass, commended the soul and performed the exequies. Dominic departed to God twelve years ago from the last feast of St. Sixtus.

In the winter of the same year in which he died, a strong odor was perceived in the old church in which he was buried, through the entire church and especially about the sepulchre. The witness himself smelled it. Moreover, he heard many brothers, still living, of the convent, say they perceived it. This lasted for many days, but they, although firmly believing that it came from the tomb, did not know what scent it was. He also said that he heard and firmly believed that God worked many miracles through the blessed Dominic in his death and after his demise in this and following years. He believed and said this because many men and women came to the sepulchre with candles, images and votive offerings, saying that God had performed miracles for them or theirs through the merits of the holy Dominic. Some wished to close the tomb of our

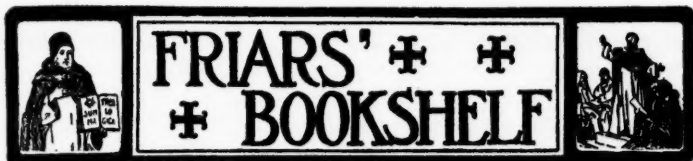
⁶ "Come to his assistance, ye Saints of God, come forth to meet him, ye Angels of the Lord: Receiving his soul: Offering it in the sight of the Most High."

brother and father and to cover it with silk cloths, but the fearful brethren forbade this so that the Order might not be troubled by the multitude and lest some might say that the friars did this or permitted it to be done because of cupidity or ostentation.

The prior gave further testimony that when the body had to be transferred from the place where it was to the place where it now is, by command of the ruler of Bologna, many honored citizens, fearing lest it be secretly taken away from them guarded the coffin for many days. Hence, when the brothers came at night to open the casket in the presence of the ruler, many citizens of Bologna, other honored men, religious, bishops and laics, they found the sepulchre tightly closed and the cement so hard and strong that they could scarcely lift the top stone. When this stone had been removed, a very sweet and wonderful aroma came forth. It was unfamiliar to all who were there and of such a nature that it seemed to surpass all odors while not having the scent of any human thing. After lifting the rock, they found a wooden chest, tightly closed and fastened with iron bolts. The body of brother Dominic rested in this. The brethren likewise opened the casket and immediately noticed a much greater fragrance. The bones of the body which were in the old chest, were placed in a new one well locked with a key, which the ruler always held and holds. Later, at break of day, on the arrival of the archbishop and many bishops, it was opened and gave forth the same smell. The chest with the bones was interred in a new sepulchre by the archbishop and other bishops. The same sepulchre was opened on the eighth day in the presence of the ruler of Bologna, many other citizens, master Jordan, the prior provincial, and many other priors and brothers. Then master Jordan held in his hands the head of the saintly Dominic as three hundred brethren of the Order of Preachers and others kissed it. Moreover, they all sensed the same indescribable scent. This wonderful aroma surpassing description remained on the hands of master Jordan and the witness and all who touched the bones.

Asked how he knew all these things, Ventura replied that he was present at the events related above. He noticed the odor not only on the bones, vestments, casket and dust but also on his own hands and those of the other friars who touched any of the above-mentioned. He also said that often to the present day he smells this unknown aroma.

The prior testified further that Dominic was so zealous for souls that he extended his charity and compassion not only to the faithful but also to infidels and gentiles and the damned in hell. He wept freely for them and was very fervent in preaching and in sending preachers, so much so that he desired to go and preach to the gentiles. Again asked how he knew this, Ventura replied that he heard it from him and from other brothers. In such occupations and disputations the witness frequently was with Dominic.



Sanctity in America. By the Most Rev. Amleto Giovanni Cicognani.
156 pp. St. Anthony Guild Press, Paterson, N. J.

The Catholic American public is truly indebted to his Excellency, the Most Reverend Giovanni Cicognani, Apostolic Delegate to the United States, for his very timely sketches of seventeen saintly men and women who have graced the American scene. Hitherto obscure and unknown to many, they will, we pray, soon be known throughout this vast country as truly great figures in the religious and civic life of the nation.

Such diversified characters as found in *Sanctity in America*, representing martyrs, founders of religious communities, missionaries, and Sisters go far to show the workings of divine Grace and a reciprocal action on the part of the human heart. These illustrious men and women, with the exception of Mother Seton, were not American born, but they dedicated the greater part of their lives, several of them as American citizens, to the glorious work of promoting the Church and her interests in America.

Present generations of American Catholics undoubtedly have the Faith today because of the unselfish and heroic work of these courageous soldiers of the Lord. The communities which they founded have been a tremendous factor in American life. These remarkable men and women have served the country by the highest form of patriotism. For piety, the principle of patriotism, integrated their lives unto a noble service for God and country.

Sanctity in America is especially welcome at a time when people have need for that inspiration to strive after the high ideals of mind and heart which these holy servants of God so wonderfully exemplify. Christ is ever anxious to raise His children to the altar for they must serve mankind by bringing to eternal life the great mass of people by their prayers and our devotion. And unless we know of them we are depriving ourselves of powerful means to glorify God, to honor His Servants and to benefit by their holy intercession. That Archbishop Cicognani has brought to the attention of the American people so many and such varied souls of our own United States is indicative

of his own love for America and his desire that we hasten by our prayers and interest the joyful day when America can point to canonized Saints who lived and labored in our very midst. B.F.

Predestination. By Reginald Garrigou-Lagrange, O.P., S.T.M. Trans. by Dom Bede Rose, O.S.B. 382 pp. Herder, St. Louis. \$3.00.

It takes courage to present to the modern world a book that treats in detail one of the most difficult mysteries of the Christian religion, that of Predestination. In itself, the mystery of predestination is not as profound as that of the Incarnation, for example, or of the Trinity. But it arouses, we might say, a greater natural opposition in the human mind because it seems to be more intimately connected with our lives and final destinies.

There is no exaggeration in saying that the theologian best fitted to present this mystery to us is the author of the book under consideration. Fr. Garrigou-Lagrange has devoted most of his life to the study of the mysteries of grace and predestination and has ever been considered the outstanding champion of the doctrine of St. Thomas.

The problem of the entire book can be reduced to this: the reconciliation of the principle of divine predilection, or election, and the possibility of salvation for all. Those who attain everlasting life do so because God in his infinite love has chosen them for eternal life; nevertheless, God does not will the death of the sinner, but gives to each and every man who enjoys the use of reason the possibility of being saved. Always reminding us that the ultimate solution of the problem is beyond our powers in this life, the author brings all the force of Sacred Scripture, Tradition, and theological investigation to the elucidation of the difficulties surrounding the mystery, attempting thus in a negative way to show that there is no contradiction involved in the Catholic teaching.

The book is divided into three parts. In the first part, the author treats of predestination according to Sacred Scripture and the teaching of the Church. This is concluded by a summary consideration of the difficulties of the problem, a classification of the theological systems engaged in controversy over the problem, and a presentation of the stand taken by St. Augustine.

The second part contains a history of the solutions given to the problem, comparing them with that of St. Thomas.

The third and last part treats of grace, especially of the dis-

tinction between sufficient and efficacious grace. Four appendices close the work, which also has an index. Dom Bede Rose deserves our gratitude for an accurate and readable translation of this important theological work. J.E.

Our Lady of Fatima. By Monsignor Finbar Ryan, O.P. 186 pp. Browne & Nolan, Dublin. 5s.

Michael Derrick's *The Portugal of Salazar*, with its stirring description of the nation's political, economic, and social rebirth, has revealed to the world the practical achievements of a Christian corporate state based on the Papal Encyclicals and animated by the living faith of a predominantly Catholic people. The essentially spiritual character of this national resurgence finds fitting confirmation in the amazing story of Portugal's devotion to Our Lady of Fátima. At the national pilgrimage on May 13, 1938, police estimates of the attendance varied between one-quarter and one-half million people and the official record of Communions was placed at sixty-five thousand for the day. At the laying of the foundation stone for the Basilica erected in 1928, three hundred thousand had been present and since that occasion the annual pilgrimages on May 13th and October 13th have consistently been attended by the hundreds of thousands. Yet the growth of devotion to Our Lady of Fátima, from its inception on May 13, 1917, had met with strong, constant, and, at times, official opposition. In March, 1922, five bombs had destroyed the tiny chapel which then marked the site of the apparitions and as late as October, 1924, the Government was still attempting the impossible—striving to prevent people from reaching Fátima by stopping all vehicular traffic through the neighbouring villages. But the crowds continued on foot, for the story of three peasant children of Fátima had gripped the heart of a nation as the tale of Bernadette had done at Lourdes.

On May 13, 1917, Lucia de Jesus Santos and her cousins, Francisco and Jacinta Marto, were pasturing their parents' sheep in the Santos' field at Cova da Iria, one mile from the little village of Fátima. Apprehensive of an approaching storm, the youngsters were hurriedly preparing to return home with their flocks, when a brilliant flash of lightning riveted their attention on a small holm-oak tree. There the startled children saw a Lady of incomparable beauty who in reply to the breathless queries of Lucia, said: "I come from heaven! I want you children to come here, at this hour, on the 13th of each month

until October. Then I will tell you who I am." The children decided not to disclose their secret but the manifest restlessness of the seven-year old Jacinta led her mother to draw out the details of the story that crowded the child's mind and heart. Immediately the children were accused of lying; of bringing disgrace on their families and disturbance to the village. Despite increasing opposition, the children returned to the Cova, some sixty or seventy people accompanying them on June 13th and though the crowd saw nothing its number increased to five thousand on the 13th of July. But this mounting interest in Fátima was viewed with alarm by government officials, and the Civil Administrator of Ourém was delegated to put a stop to it. Lucia, accompanied by her father, was summoned to Ourém but neither promised rewards nor threatened punishments could shake her determination to return to the Cova at the appointed times. The exasperated official dismissed the child but on the morning of August 13th, he appeared in Fátima and on the pretext of taking the children to the Cova, he took them instead to Ourém; locked them in a room; questioned and threatened them repeatedly for three days. Released on August 18th, they were tending their flocks the next day at a neighboring field, Valinhos, when Our Lady again appeared to them. On September 13th, twenty-five thousand accompanied the children; in October vast crowds began arriving on the eve of the 13th and kept their long vigil despite heavy rains that continued throughout the night. They were not to be disappointed.

Our Lady had promised for this occasion a miracle that was to convince the world that she had really appeared to the children. Now, as the children finished their colloquy with Our Lady, Lucia cried to the crowd: "'Look at the sun!' Suddenly the rain ceased, and the people looking to the zenith saw the sun, or what they took to be the sun . . . this sun began to revolve . . . throwing great shafts of coloured light which flashed and fell upon sky and earth. . . . After a few minutes the movement ceased, only to be repeated a second, and a third time, during a space of, altogether, about ten minutes!" (p. 76) A photograph published the following week by the *Ilustracao Portuguesa* shows a group standing with astonished upturned faces. In the formal Decree of the Ecclesiastical Commission published in 1930 the Bishop of Leiria writes: "The solar phenomenon of October 13th, 1917, described in the Press at the time, was most marvellous and made a very deep impression on

those who had the good fortune to be present. The children fixed, in advance, the day and the hour when it would take place. Word of this went quickly all over Portugal, and despite the unpleasantness of the day and the heavy rain, thousands of people came, and . . . this phenomenon, which was not registered in any astronomical observatory—a fact which shows that it was not natural—was seen by persons of every class and grade of society, by believers and incredulous, by journalists representing the principal Portuguese papers, and even by persons miles away. This destroys any explanation based on collective illusion." (p. 77)

Cures at Fátima, subject to the investigation of a Medical Bureau as capable and as thorough as that at Lourdes, have been numerous and remarkable. At the very outset, on October 13th, 1917, Maria dos Santos, who in July had been given a fortnight to live because of the inroads made by tuberculosis during the five previous years, was completely cured after her third pilgrimage, barefoot, over the eighteen miles from her home to Fátima. One of the more recent cures, reported in the official publication *Voz da Fátima* for May, 1938, is that of a young woman instantly cured the previous May of a spinal disease which had crippled her for nine years. The detailed case histories of these cures are published by the Medical Bureau only after a complete re-examination has been made one full year after the supposed cure has taken place.

The story of the apparitions and the history of the devotion which has sprung up to Our Lady of Fátima are skillfully handled by Monsignor Ryan. But the frequent interspersion of sections describing the origin of the Rosary and its significance in the Dominican vocation detract from the simple strength of the central narrative and add little to the pointed message of Our Lady of Fátima: "I am the Lady of the Rosary, and I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not offend Our Lord—already so deeply offended. They must say the Rosary." (p. 73) F.W.

Charles II, The Last Rally. By Hilaire Belloc. 276 pp. Harper & Brothers, New York. \$3.50.

The author of this biography needs no introduction to the modern reader. Time and again, his fertile pen and brilliant style have given new life to the figures of history. Now, Hilaire Belloc has written a new interpretation of that colorful yet

tragic character, Charles II, Stuart King of England. It is a story of the struggle for power between a king and the ever powerful financial aristocracy.

Charles II spent his early years in exile from his native land. Driven from England during the Civil Wars, he wandered from court to court, seeking to retrieve the lost glory of the House of Stuart. For years his quest seemed hopeless, but neither poverty nor distress could force him to abandon the great purpose of his life. Finally, in his thirtieth year, he was restored to the throne of England. Henceforth, he dedicated himself to the fulfillment of his youthful dream, the establishment of an absolute monarchy. All that he accomplished in the few short years of his reign, was directed toward this one end. Perhaps better than anyone else, he realized that a strong monarchy could best be achieved in a powerful England. Lover of the sea that he was, Charles appreciated the importance of a strong navy in a programme of foreign colonization. With consummate skill, he fashioned a navy which was later to develop into the world's greatest sea power. "The fleet of England, which was to determine her own fate and the fate of half the world until 1914, was made by these last Stuart Kings, Charles II and his brother James II." Nor was he unsuccessful in the field of national politics. Under his policy, London became a vast mercantile and financial center. The people rallied to his support as the wealth of the rapidly expanding empire increased. But one obstacle remained in the path which led to an undisputed absolute monarchy, the ever increasing power of the wealthy aristocracy. Against this foe, Charles used every weapon at his command, but in the end, he suffered defeat. He failed because the aristocracy of England feared a revival of Catholicism. "The reason that the crown crashed in 1688 was that the more active and better organized forces in England had determined against Catholicism even in individuals." For many years, Charles had a firm conviction of Catholic truth, yet he attempted, perhaps in vain, to conceal his true sympathies, in order to establish the throne. His brother James, who for a short time, ruled as the last of the Stuart Kings, openly embraced Catholicism. The Money Power used this potent weapon in winning the allegiance of the people, and in the end, monarchy was destroyed in England.

The book is significant, since it depicts not only the fall of monarchy, but also the beginning of a new period in English

history, the rule of the wealthy. This class so firmly entrenched itself that even today England remains as the greatest example of aristocratic government. Napoleon once said that "the only institution ever devised by men for mastering the Money Power in the state is Monarchy." If this be true, then perhaps the present struggle between the absolute totalitarian state and the plutocracies is merely the continuation of an age-old conflict. Hilaire Belloc has produced a splendid biography, a work highly recommended to those who interpret modern facts in terms of history.

G.J.R.

Heroic Dust. By Theodora Dehon. 395 pp. The Macmillan Company, New York. \$2.50.

This is an unique saga of French aristocrats who were unaware that the Revolution had come to stay. It extols their hopefulness in their hopeless struggle. Though it explains that they were primarily prompted to restore the Throne because they could not conceive of France deprived of her King, it intimates too that subconsciously they strove to rescue their beloved country from the depredations of the Revolutionists. This latter instinctive rather than indistinct love for their native land was the deeper and more abiding since it still survives. It explains also that no matter how turbulent and chaotic France may become, she will always be redeemed by the essential and sane patriotism of her people.

Though all that remains of those gallant and fatuous Royalists are the grains of their heroic dust, they live again in this novel. The wily and the wise Revolutionists, the human courage and the equally human cowardice, the brave and the grave Royalists, the manly daring as well as the feminine sympathy which were involved in that epic strife are awakened by Miss Dehon's deft pen to reproduce a compelling tale of clashing arms on the field of honor and flashing womanly charms in hidden salons during the years which preceded the establishment of the Directory.

Basically and authentically, since the story is based on oral tradition, *Heroic Dust* is a narrative of love and loyalty. Threaded through the whole tale is the ideal and idyllic love of Louis-Auguste for Alexandrine. Simultaneously is woven his loyalty and that of his associates for God and the Throne. Both combine to fashion a story which summons one's interest if not one's sympathy.

With naive but Gallic clarity the story is told. With humor and pathos it delights one. When it deals with adventure, it is dynamic. When it concerns itself with the two lovers, it is poignant. The various conflicts which it involves gives it a dramatic glow. The case for the Royalists it argues impressively. It is, to say the least, worth reading. To say the most it is a contribution of significance to English fiction. B.L.

Along A Little Way. By Frances Parkinson Keyes. 83 pp. P. J. Kenedy, New York. \$1.25.

In August of last year Mrs. Frances Parkinson Keyes was received into the Catholic Church. This present volume is a record of the events which, over a period of years, led her at last to embrace the Catholic faith. Her conversion, unlike that of many converts, was not the result of intellectual conflict or turmoil of soul. Rather, it was the effect of a long and sustained spiritual growth that brought her without strife, calmly and surely, to Catholicism. Even so, it will be apparent to the reader that Mrs. Keyes was a Catholic in spirit long before her formal entrance into the Church.

The author realized that her decision to become a Catholic was not only of tremendous importance in her own life. She foresaw that it would also reach out to affect others, her friends. Her influence as a writer extended to thousands of persons whom she had never seen. She was convinced that in all propriety she should clarify for them the step she had taken. Many of them had honored her with their confidence. She felt that she should try to honor them with hers. Before her loomed the noble figure of the great Cardinal Newman writing his *Apologia Pro Vita Sua*. "I could follow in his footsteps only from afar off. But I could try—along a little way."

Mrs. Keyes' background, tradition, training—all were inconsistent with her decision to become a Catholic. She was born into a Congregational family. Her paternal grandfather had been a Congregational clergyman. Yet even as a young girl she was conscious of a lack of completeness in the services she attended and the doctrine she heard expounded. When her mother took her one day, on her first trip to Europe, into an Episcopal church, she was entranced with it from the beginning. She loved the altar, the cross, candles and flowers, and the ceremonies. As a result, at the age of fourteen, with her mother's consent, she was confirmed in the Episcopal Church. She was married by an Episcopal clergyman, and her children baptized and confirmed by one.

It was her love of prayer that led Mrs. Keyes to the Catholic

Church. She found prayer a refuge, and a power. Worship she deemed a privilege and an inspiration. But very often when she attempted to enter the Church of which she was a member she found the door locked. The result was she sought out one that was open, and this was a Catholic church. Her travels took her to all parts of the world and, in all the lands which she visited, she went with increasing frequency to Catholic churches. "I learned not as a precept but as practice, the universality of the Catholic Church. I knew that in this respect at least it met one of my most overwhelming needs. I learned that while it was the open door of the Church that gave the first sense of welcome, it was the Real Presence which transfigured and sublimated this."

Then one afternoon in mid-winter Mrs. Keyes knelt to pray at the shrine of Saint Anne de Beaupré in Canada. In that sacred moment of worship, before the altar dedicated to Saint Anne, the miracle of her conversion was accomplished. It is to Saint Anne, therefore, declares the author, that her conversion is to be attributed; not to Saint Thérèse, towards whom she has a great devotion and from whom she has received many favors. Mrs. Keyes realized, however, that the time had not yet come for her to make a public declaration of faith. That was not to take place until some years later in August, 1939, at the convent of the Benedictine nuns in Lisieux. Here, amid the rejoicing of the nuns and her many friends, Mrs. Keyes was received into the Church and confirmed by the Bishop of Lisieux in the very chapel where Saint Thérèse had made her First Holy Communion.

Mrs. Keyes narrates the story of her conversion with simplicity, charm, and dignity. We discover as we read, a person of extraordinary beauty of soul and nobility of character—a happy and cheerful person who delights in seeing and making others happy, a devoted wife and mother, a steadfast friend. Were we to sum up the reasons for her conversion we would mention: her deep sense of religion and her recognition of the necessity, comfort, and power of prayer; the essential joyousness of Catholicism as contrasted with the essential austerity of Puritanism; the unswerving stand of the Catholic Church in regard to the basic decencies of human living; the good influence of exemplary Catholic friends, religious and lay.

Those among Mrs. Keyes' readers who for years have enjoyed her novels will find this narration of her religious experience even more interesting. If the step she took seemed to them strange and unaccountable, the explanation she gives in these pages should make it clear and beyond all shadow of reproach. This little volume may

be read in an evening. For those who read it, it will be an evening well spent. It should do much good for souls, especially for those who are slowly groping their way toward the true faith. It bears testimony to the fact that Mrs. Keyes has acted upon the words of the Bishop who confirmed her: "And your work is important. Do not minimize it in your own eyes. The printed page reaches thousands who can be reached in no other way. The spoken word reaches thousands more. Testify to the faith that is in you. Let your light so shine before men. . . ." S.D.

Paul and the Crucified. By William J. McGarry, S.J. 272 pp. The America Press, New York. \$3.00.

St. Paul and his doctrine have so often been the object of adverse criticism by the rationalists of our times that it is heartening to receive a volume which reveals the great Apostle of the Gentiles in his true, historic light and which exposes many of the modernist fallacies regarding Paulinism. Father McGarry has amplified a series of lectures he delivered to Jesuit student theologians on St. Paul's "Theology of the Cross," and presents this book in the hope that all those who love St. Paul will be helped to a greater understanding and to a stimulation of their hearts and minds in a spiritual way that will count in their daily lives.

After an introduction which explains the Jerusalem of 30-40 A.D., the background against which the figure of Paul appears, the author treats of the historic conversion on the road to Damascus, taking care to refute the exegetical theories which try to make the vision of Christ and the striking change of Paul's heart purely natural phenomena. Paul, once converted, set out to preach to the wide world Christ crucified, to the Jews a stumbling block, to the Gentiles foolishness. Christ is the Saviour of Man, redeeming the fallen sons of Adam in the supernatural solidarity of grace. This redemption was effected by Himself as High Priest, who offered to God the reparation for man's sin; by Himself as Victim, the Divine propitiation for sin. Through Christ's Passion we are mystically united to Him, both as individuals and as members of a social group. As individuals, we are incorporated "in Christ." Our salvation is not only through Christ; it is also in Christ. As members of a supernatural society we are united in His Mystical Body—the Church, which expresses the social aspect of the union in Christ.

So Father McGarry, chapter by chapter, reveals the Pauline portrait of Christ crucified, in whose oneness "all disunities were mended and all disharmonies ceased. God swept down from high Heaven in

the tremendous exinanition of earth and Calvary, and is swept back into the courts of the celestial sanctuary leading Satan's captivity captive now to Him." (p. 253) A short bibliography with explanatory notes as well as topical and biblical indices complete the volume.

Catholics should find *Paul and the Crucified* an interesting introduction to St. Paul and his rich doctrine. The style is personal, sometimes rhetorical, fast-moving, and the language is of our day. Some scholars may disagree with a few of the chronological details, argue over an explanation here and there. The book deserves a good reception, both by the Catholics who wish to know more about St. Paul and by non-Catholics who are unfamiliar with the traditional view of the Apostle of the Gentiles, St. Paul, who "did not tell men about the details of Christ's life; rather he pointed out the significance and necessity of Christ in the life of every man." (p. 30)

A.R.

Bernadette of Lourdes. By Margaret Gray Blanton. 265 pp. Longmans, Green and Co., N. Y. \$2.50.

Margaret Gray Blanton visited Lourdes to study the extraordinary cures which had taken place at the shrine of Our Lady. Although a non-Catholic, Mrs. Blanton was so attracted by the shrine and the character of Bernadette that she made an extensive study of the saint's life. The result, in a style both artistic and scientific, is this story of the unusual life of the once obscure French maiden. Mrs. Blanton's sincere approach, her copious references to authentic documents, (especially the three-volume history of Père Cros), her attitude of reverence and her literary ability have enabled her to make a distinct contribution to the field of hagiography. We think that she admirably accomplished her purpose, namely, to show the universal appeal that belongs to Bernadette by all the canons of human drama.

The first part of this splendid book deals with the history of the town of Lourdes, its inhabitants before the apparitions, Bernadette's childhood, and the family life of the Soubirous. Then each apparition is related in all of its details. Two of the more common notes in these narrations of the extraordinary manifestations are that Bernadette alone saw the "Beautiful Lady"; secondly, that the eyes of all the curious bystanders were focussed on the expressions on the pale face of the humble French girl. In the next section the author describes the life of Bernadette as a Sister of Charity at Nevers. By this time, because of the supernatural happenings, her fame had spread far beyond the boundaries of France. Even though she was now protected by convent life, she often found herself at the mercy

of tourists, and at times, before great dignitaries. She passed through this trying period of her life carrying with heroic patience the cross of excessive praise. The third and last part tells of pilgrimages to Lourdes, presents accounts of two outstanding miracles which occurred there in the summer of 1936, and finally describes the ecclesiastical processes which resulted in the beatification and canonization of Bernadette.

Of Bernadette's spiritual consolations and her inner life, Mrs. Blanton declares that it was not within her province to write. Some readers, perhaps, may consider this omission a defect in the author's treatment of her subject. More details, it is true, even a complete chapter concerning Bernadette's interior life, would have added to the completeness of this hagiography. Nevertheless, we think that the author has described Bernadette's external activities and her character clearly enough to enable the reader to glimpse, or at least to surmise, the abundant supernatural forces of grace at work in her soul.

We warmly recommend the book to all readers for its finely drawn portrait of Bernadette. From all parts of the world, Lourdes attracts yearly to its shrine countless pilgrims. Saint Bernadette, also, as the author has shown, has a universal appeal. But she attracts others to herself, only to lead them along the path of humility and sincerity to the Immaculate Mother of God and Her Divine Son. "It is a sound instinct in the people that makes them choose Bernadette to remember and to elevate. It is a sound instinct that makes them know that it is not always the powerful and the mighty who conquer, but sometimes the simple, the disinterested, the tranquil, the candid." (p. 259)

D.S.

This Way to Heaven. By Paul Hanly Furfey. 209 pp. Preservation Press, Silver Spring, Md. \$2.00.

Something like a challenge to the modern world and especially to that smug complacency which surrounds so many people who call themselves Christians is to be found in Father Furfey's latest volume.

The command of our Blessed Lord, "Be you therefore perfect, as also your heavenly Father is perfect," is understood by too many people today as directly referring to the priest and religious and binding them alone to a strict obligation to strive towards saintliness. The idea that everyone must be holy or, in other words, that everyone who hopes to enter heaven must be a saint is never conceived as embracing that stratum of human society which has the generic term "laity." This is all the more deplorable since it has given rise to a

common fallacy even among good Catholics that to be a saint is something opposed to the very nature of man, as if God were demanding something extraordinary of His creatures over and above the goal and purpose of human life, which is to enjoy for endless ages the Beatific Vision of God. By the very fact that we have been raised to the supernatural life and by our membership in the Mystical Body of Christ, we as Catholics have a very strict obligation to be perfect. Of course this demands sacrifice; it demands doing violence not to our natures but to those evil inclinations which are result of the common heritage of Original Sin. Our Blessed Lord reminds us very strikingly that "the Kingdom of Heaven suffereth violence and the violent bear it away." And so the extremism to which the author of this book tends is really an appeal to take very much to heart the Divine command to be perfect.

Perhaps the great attraction which many will find in *This Way to Heaven* is that it points to a not so terribly difficult road to sanctity after all. Once a correct notion of holiness is grasped and the conviction that we must be saints before we can enter Heaven gradually assumes definite shape in our lives, the rest will be comparatively easy. To this end Dr. Furfey suggests means and motives which should make every sincere Catholic and Christian pause and consider if he really is on the "right way to Heaven."

B.F.

Morality and War. By Gerald Vann, O.P. 75 pp. Burns & Washbourne, London. 3/6 Net.

Beyond politics and economics the real war in Europe is raging. The issue is not democracy versus totalitarianism nor liberal individualism versus what Mr. Dawson has termed "Communitarianism." Rather, the fundamental conflict lies in the rule of morals versus the abuse of force. At a time when so much misinformation and so many inaccuracies are applied to misunderstood problems, it is a pleasure to find a book which diagnoses the ultimate problem and treats it according to the basic philosophical and theological principles of St. Thomas. *Morality and War* frankly investigates the position of a Christian who is convinced that war is a duty, but who knows that the methods of war which will be used are a crime.

This brilliant and provocative little work was written "in the hope of helping those who are worried by the moral issues raised by war to see the problem clearly and completely; and so to avoid those judgments, too often made, which rest on this or that element of the problem and ignore others." Like some authors, Father Vann states

the first principles of the ethics of war, but unlike the vast majority he treads on intellectually fresh ground by applying those principles to new circumstances and novel situations. It is on this point precisely that even Catholics are greatly divided. We may be in harmony on our judgments on political facts, but on the way in which the principles accepted by theologians as relevant to war should be applied here and now, there is discord. To our credit, however, it must be affirmed that we appreciate what the real problem is. That is the first step toward a solution.

Father Vann devotes the first of the five chapters to the problem of end and means. It seems that the nations of the world renounced war as an instrument of national policy in August, 1928. The author points out the futility of the attempt to outlaw the means without being willing to outlaw the ends which made the use of those means inevitable. In a word, we are warned against the simplification which contents itself with examining ends apart from means, or, for that matter, means apart from ends—*bonum ex integra causa*.

Law and force contribute the theme for chapter the second. It is right that law should be defended. And when other means fail it is right that law should be defended by force. To use the words of the author: "We shall find, however, that the apparent chasm of disparity between our idea of the Gospel and our idea of war is due to the fact that we tend to think of war simply in terms of war as we know it. The sort of war which is the instrument of human greed and human cruelty is indeed far from the spirit of the Gospel, because it is not the defense but the abrogation of law." Such war can never find a place in the Christian scheme of things. When force is used to violate law it becomes violence and so condemns itself. Father Vann believes, upon the supposition that his conclusions are valid, that there is still a place for war in the Christian sense, abstracting from the question of the way in which the war is conducted. "The Christian can say whether or no he thinks a given situation justifies the use of force; but he cannot, normally at least, decide the form that use of force shall take."

We have suggested only a few of the interesting and timely topics discussed in *Morality and War*. While it is true that Father Vann leaves little doubt about which side his heart belongs to in the present conflict, his study is pleasingly objective and heartily recommended to all who would know what the real problem is. H.H.

Morality and the Mystical Body. By Emile Mersch, S.J. Translated from the French by Daniel F. Ryan, S.J. 292 pp. Kenedy & Sons, N. Y. \$3.50.

Theological students of all centuries have busied themselves with treatises on the Trinity, the Incarnation, the Eucharist and the Mystical Body. The last named dogma, however, has received more than the usual attention from theologians during the past decade. Perhaps the rise of modern theories concerning human society has inspired pupils of the sacred science to produce works on the nature and beauty of the supernatural society. Among the many contributors to the literature on the Mystical Body, Father Emile Mersch, S.J., has won an outstanding position. His volume, *Le Corps Mystique*, is considered a standard work on the subject. His present contribution is also a volume of considerable merit.

The work is divided into three sections. The first section is apologetic in nature but, as the author himself remarks, it does not constitute a complete apologetic. (p. 3) The fundamental notions of religion, Christianity, and Catholicism are treated rather briefly and hurriedly. A more detailed consideration of these topics has not been undertaken because the work is addressed to believers for whom a more lengthy treatment is unnecessary. Nevertheless, Father Mersch splendidly summarizes, within a few pages, doctrines which consume many chapters in ordinary textbooks. He demonstrates first, that religion is not simply an attitude but that it is a way of life; secondly, that Christianity is not a religion alongside other religions, it is rather *the* Religion; finally, that Catholicism is not just another Christian confession but that it is preeminently Christianity.

The next section is concerned with the various Christian principles which have a bearing upon Christians in as much as they are members of the Mystical Body. This portion of the work begins with a thorough treatment of the Incarnation and then considers holiness, prayer, the priesthood, and contemporary humanity. A few quotations will serve best to reveal the skill with which these topics are handled by the author. "A Christian is a member of Christ; that is the résumé of Christianity. A Christian should act as a member of Christ; that is the résumé of Christian asceticism and the code of all sanctity." (p. 97) "The manner of being a Christian is 'to be with,' to be with Christ as a member with the head, to be with the other Christians as a member with the other members. The manner of willing which is suited to him is to 'will with,' the manner of praying which is required of him is to pray with." (p. 115)

The final section applies the doctrine of the Mystical Body to

poverty, marriage, chastity, obedience and authority. These problems are very much discussed today; consequently, the treatment Father Mersch gives them is very timely and important. The dominating note throughout these pages is that the Christian life in no way hinders nature but on the contrary purifies and elevates it. Obedience, love, and poverty assume a new value and characteristic when performed or endured under divine motivation. This section is permeated with a spirit of optimism, but it is an optimism which is far removed from that optimism which denies suffering; it is the optimism of redeemed and risen men.

This present volume makes a very fine sequel to the author's former treatise, *Le Corps Mystique du Christ (The Whole Christ)*. Readers who are interested in the doctrine of the Mystical Body will benefit greatly by acquainting themselves with the writings of Father Mersch. The thoughts he suggests are full of inspiration and the manner in which he expresses them is suitable to the mind of the ordinary Christian. Finally, a word of praise should be extended to the translator. Father Ryan, S. J., has produced a translation which reads well and possesses in a high degree the estimable quality of clearness.

J.J.

She Wears a Crown of Thorns. By Rev. O. A. Boyer, S.T.L. 225 pp. Published by the Author; St. Edmund's Church, Ellensburg, N. Y. \$2.50.

In this unassuming work a truly extraordinary and but little known American stigmatic is introduced to the Catholic world and the reading public. Though no stigmatic has borne in his body all the wounds of the Crucified Saviour—in fact, most stigmatics were found with but a few, and only thirty known stigmatics have had the five wounds and the crown of thorns—Rose Ferron, the subject of this work, had these stigmata and also the stigmata of the flagellation, the wound of the shoulder, and even the resemblance of the *Ecce Homo*. Rose Ferron, then, is among the most thoroughly stigmatized of mystics in the New World. She was truly an extraordinary person, and yet it is only now, fully three years after her death, that she is being made known to Catholics generally, and to the world.

There is no pretense at literary aspirations in these pages. Rather, the author's language is clothed in the simple and humble garb of sincerity. The book aims at introducing Rose Ferron as she was known and observed not only by the author but by friends, intimates, and enemies, too. We see the Rose of early childhood: natural, gay, playful, and even then—at the age of three—blessed with the mystical

phenomena of ecstasy; Rose the youth: healthy, normal, and then afflicted with an inexplicably complicated malady that even deformed her feet and her left arm, and confined her—a bed-ridden patient—throughout her last twenty years; and finally, the “Little Rose” known to so many—beloved and betrayed, yet ever the friend of all: Rose, the habitual ecstatic, the stigmatic, a victim of suffering for Christ, whom she loved so intensely, and for souls, for whom He willingly suffered and died. This beautiful character was born in Quebec on May 24, of devout Catholic parents. She was the tenth of fifteen children. At an early age her family moved to Fall River, Massachusetts, and in 1925 to Woonsocket, Rhode Island, where her special work in life, it seems, was realized; namely, her role of vicarious suffering for those involved in the Sentinellist Movement, as it is called, and also, as she herself declared, for the Diocese of Providence, Rhode Island.

We should like to point out that there are not three ways to God, as the author states in his introduction; namely, “the way of the servant who observes the Commandments, the way of the disciple, who follows Christ, and the more perfect way of the mystic who unites himself to the Divinity.” There is but *one* way to God; and that is the way of love, the perfection of charity in our souls. There are however, *three stages* of this one way to God. These are: the stage of beginners—wherein charity is initially being perfected by the observance of the Commandments, and the avoidance of grave sins; the stage of proficients—wherein charity is further perfected by an observance of the counsels and a greater attention is paid to the perfection of the virtues and not to avoidance of sins; and the stage of the perfect—a state which cannot be merited by us, but which God bestows freely upon souls properly disposed—wherein charity is at its highest perfection in this life, characterized by the heroic practice of the virtues and a remarkable docility to the workings of the Holy Ghost.

The phenomena of ecstasy, stigmatization, levitation, etc., may or may not be present in the mystics; that is to say, these phenomena are only accidental to mysticism. The mystic is essentially one who has attained to the state of the highest degree of perfection in love for God and neighbor. Rose Ferron was a mystic; and from all reports she was also an ecstatic and stigmatisée. The author states she was genuine because at the very time she possessed these phenomena she was practising the Christian theological (*not* cardinal) virtues of faith, hope and charity, and the other fundamental virtues of Christian living, such as, humility, religion, meekness, and so on. Father

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Boyer has, therefore, stressed the genuine character of the mystical phenomena in the life of Rose Ferron. Thus the reader is in a sense deprived of knowing more about Rose herself. The author has left that task for future biographers.

The book is concluded with a private novena for "Little Rose's" help: It may be noted that she is a possible patroness of mothers in childbirth, in a day when this sacred and painful dignity is grossly shunned by many. There are a number of interesting pictures enclosed; and for those disposed to study further about the Christian spiritual life there is provided, in the very last pages of this volume, a list of authors on mysticism. J.D.S.

The Vatican. Photographs and Text. By Miss Thérèse Bonney. 131 pp. Houghton Mifflin Co., Boston.

In our age, as in times past, people turn their attention Romeward, seeking enlightenment and assistance from the successor of Saint Peter. The Vatican and its ruler, Pope Pius XII, command world-wide interest. We may, perhaps, at some time or other, have tried to picture to ourselves Vatican City where the Vicar of Christ resides. At best these pictures which we formed in our imagination were vague and scattered. Now, through the efforts of Miss Thérèse Bonney, the first American photographer to be allowed to make a pictorial record of the Vatican and its sovereign territories, we may visualize accurately and with pleasure the places, scenes, and buildings amid which the Holy Father, as the servant of the servants of God, lives and labors. Throughout the book, however, the reader should bear in mind the words of Father La Farge, S.J., in his introduction. "Miss Bonney has not just collected photographs of a building. Her alert camera picked up atmosphere and details as an instrument of her own mind. The result is a thing of life, which expresses not just relics of history and accidents of architecture, but the outward manifestation of a living idea."

Miss Bonney, in her artistic work, gives us intimate views of Vatican surroundings and its personalities. After showing us two famous portraits, of Pius XI and of Pius XII, she takes us to St. Peter's square where Bernini's colonnades, truly meriting the terms gigantic and magnificent, meet the eye. In an interesting sequence of pictures, our attention is centered on the masterpieces of artists who devoted their talents to the adornment of St. Peter's.

We see the Pontifical Palace in all its splendor and the Gov-

ernor's residence built by order of Pius XI for the use of the papal appointee. Pictures of the City's railroad building, the Marconi-built radio station, and the Academy of Sciences appear as we turn the pages. The Vatican Library, now modernized according to the American method introduced by Pius XI, should be of interest to all who are devoted to the progress of truth. The pictures of the Papal possessions are concluded with a picture of the summer residence, Castel Gandolfo.

Not everyone has the opportunity to visit Vatican City, but all are now able to have first-hand and interesting views of the state within a state. Even those who have visited the Vatican will profit by a book of this nature for it captures details which are often overlooked in the haste of travel. Opposite each picture Miss Bonney adds a short commentary which includes anecdotes of events and personages in the service of the Church.

This is not a book that will be put on the shelf after the first reading to be left untouched for months. Rather, it is one that will be referred to again and again and one which the owner will delight in showing to friends.

R.A.

DIGEST OF RECENT BOOKS

It was not without thoughts of gratitude that we welcomed a new and attractive edition of *Letters to Jack* by the Most Rev. Francis Clement Kelley. This book, when first published in 1917, ran through nine reprintings in ten years. Today, however, copies of the editions run from the original plates are difficult to obtain. Since good meditation books for young men are all too rare, American youth would have lost much if this volume of letters had been relegated to the dust heap of forgotten writings. The thoughts contained in *Letters to Jack* are as fresh today as when first written, and as apropos. The audience to whom they are addressed, young men about twenty years of age, is certainly in need of them. Written, as only Bishop Kelley can write, in a style at once warm, fatherly, and inspiring, by a hand finely sensitive to all the problems of youth, they spring from a heart that never lost interest in its task nor forgot that these letters were the sweetest kind of labor—a labor of love. We sincerely recommend this book to all young men and to those to whose lot, in one way or other, the care and teaching of young men has fallen or may fall. (St. Anthony Guild Press, Paterson, N. J. \$1.00).

William Thomas Walsh is a familiar figure on the Catholic literary scene. Yet, though his work as an historian and novelist has done much to enhance the position of Catholic scholarship and art, his talents as a poet have been somewhat hidden by the success he has attained in other fields. The poems of Mr. Walsh have appeared from time to time in various Catholic magazines and for years he has been recognized as one of America's foremost poets. Now for the first time it is possible to give

due prominence to the work of this outstanding poet. Under the unassuming title, **Lyric Poems**, Mr. Walsh has collected the poems which he considers his best efforts covering the period from 1914 to 1939. To those who have read these poems in their original publications, they will give renewed pleasure. To those who are unacquainted with Mr. Walsh, the poet, this collection will be a rare treat. It has been truly remarked that no one interested in the present status of Catholic literature can afford to be without this important contribution to our letters. (Kenedy, N. Y. \$1.50).

Father Joseph A. Newman, whose *Catechism for First Communicants* is steadily finding a larger group of users, has now written **A Catechist's Manual for First Communicants**. Its purpose is to enable teachers, students, and parents to become efficient catechists. Its scope is confined to the preparation of children for their first Holy Communion. The method it uses, which deserves high praise, is the "unit plan"—an adaptation of the psychological method to meet the requirements of small children. The subject matter contained in this manual is divided into "units" of instruction. Each "unit" treats a different phase of Catholic teaching and practice. The procedure in each unit embraces four steps: the "exploration"—to arouse the children's interest and find out what they already know about the subject; the "presentation"—to present the unit of instruction in narrative form; the "assimilation"—to see that the children make the unit of instruction their own. A moral lesson is drawn from the subject matter presented, together with its motives; finally the "recitation"—in which the children "recite" the unit taught. This manual, presenting the Church's doctrine in a manner capable of being understood by children and uniting with it a sound pedagogical method is to be highly recommended for universal use by all those engaged in the teaching of First Communicants—priests, brothers, nuns, lay-catechists, and parents. (Hansen & Sons, Chicago. \$0.30).

What was formerly the *Franciscan Almanac* makes its appearance this year as the **National Catholic Almanac**. Such a change of name is most appropriate because it indicates the universal nature of the Almanac's contents. Catholic doctrine, history, devotions, education, liturgy, catechetics, literature and art, biography, government, and sports—all fall within its scope. Within its covers is to be found a storehouse of general and current Catholic information on subjects of importance and interest not only to Catholics but to those outside the fold who wish to learn something about Catholic teaching and customs. Every Catholic will find in it the answers to numerous questions which arise in his own mind as well as the answers to questions asked him by others, especially by non-Catholics. The National Catholic Almanac should be accorded a welcome and convenient place on the book-shelf, desk, or table of Catholic homes, schools, rectories, libraries, and institutions. (St. Anthony Guild Press, Paterson, N. J. \$0.75).

The first two volumes of a new and revised edition of **Institutiones Iuris Canonici** by Matthaeus Conte A. Coronata, O.M.Cap., may now be had. The first volume contains *Normae Generales, De Clericis, De Religiosis, De Laicis*. The second, *De Rebus*. In this new edition, the author has corrected certain errors which crept into its predecessor, revamped some of his opinions, and taken special care to include, where necessary, the responses of the Pontifical Commission for rightly interpreting the Canons of the Code. Father Conte A. Coronata explains each canon sufficiently but not at too great length, examines its force, and compares it with the old canons. To each subject he adds a brief historical survey. He leaves no question hanging in mid-air, but gives either the solution or his opinion, holding always to the more probable and common view. Order and clarity of treatment, a nice balance between too much explanation and too little, interesting historical summaries and copious references

make these two volumes most suitable for clerics engaged in the study of the Code. (Marietti, Turin, Vol I, L.60, Vol. II, L.30).

In what is to be a series of thirty volumes, entitled *Institutiones Systematico-historicae in Sacram Liturgiam*, Dom Philip Oppenheim, O.S.B., plans an exhaustive and complete treatment of the liturgy of the Church. The first volume of the series, *Introductio in Literaturam Liturgicam*, has already appeared. The present volumes, the second and third of the series, called *Tractatus de iure Liturgico*, deal with the legal basis of the liturgy. In the first of these, Father Oppenheim shows the necessity of authority and order in public worship, gives an historical conspectus of liturgical regulations in the early Church, points out who are the liturgical legislators, and proves that the supreme legislative power in matters liturgical belongs to the Vicar of Christ. The third volume explains how the liturgical legislators exercise their power and in what sources their laws are contained. Here the author passes from some general notions of law to liturgical laws in particular. These latter are contained in Pontifical documents which treat of liturgical matters, chief among which is the Code of Canon Law, in the decrees of the various Congregations, especially the Congregation of Rites and Rubrics, and also in episcopal and conciliar decrees. The volume concludes with a study of the origin and history of liturgical customs and their relation to the present law of the Church. Whoever desires a complete view of the legal aspects of the liturgy will find these volumes most useful for study and reference. (Marietti, Turin. Vol. II, L.12; Vol. III, L.10).

Music plays an important part in the liturgy of the Church. It should, therefore, be truly spiritual, and suitable for Divine worship. **The Catholic Choirmaster** aims to encourage the use of just this kind of music. Included in each number is a fine music supplement, instructive and interesting articles on liturgy and music, news items pertaining to Church music and a section devoted to reviews of recently published liturgical music. (Society of Saint Gregory of America, Arlington, N. J. \$2.00 per Year).

De Occasionariis et Recidivis by Francis Ter Haar, C.S.S.R., has long been esteemed by priests for its sound doctrine and practical utility. A new edition of this work, recently published, remains the same in substance and doctrine as the previous edition. It has been, however, revised and enlarged, especially by the inclusion of the opinions of recent authors who wrote after the first edition was published. Difficulties proposed to the author by others have been solved, and objections have been answered. References have been given to the author's *Casus Conscientiae*, which treats of the principal occasions of sin in the world of today. Thus the application of principles may be seen, and doctrine and practice co-ordinated. Finally, a more complete alphabetical list of persons and things has been added. Following closely the text of Saint Alphonsus Ligouri and adhering to the principles of Saint Thomas Aquinas, this work offers a sure and practical guide to the pastor and confessor on a subject of fundamental importance for the care of souls. (Marietti, Turin. L. 35).

A new edition of the **Martyrologium Romanum** is now available. It is prefaced by the apostolic letter of Benedict XIV, *De Nova Martyrologii Romani Editione*, and the *Tractatio de Martyrologio Romano* of Caesar Baronius. The rubrics, lessons, notices of feasts and moveable offices, and the Martyrology itself are printed in large, clear, heavy type. Besides an index of its saints, the Martyrologium contains an index of the places which it has mentioned. (Marietti, Turin, L.25).

PHILOSOPHY: The Prospects of Philosophy by Doctor John Rolbiecki, of the Catholic University of America, is intended to give the reader a panoramic view of philosophy, to indicate briefly some of the difficulties which await solution, and to inspire the study of specialized work. With these ends in view the author shows that the fundamental

problems of philosophy: the nature of matter, the essence of life, the existence of God, the function of the state, etc., are perennial and that recent developments, especially in the mathematical and natural sciences, suggest new avenues of approach to these questions. Father Rolbiecki has brought to his work a vast knowledge of philosophic and scientific thought; yet, in his efforts to show the diversity of doctrines, he seldom takes a positive stand. This will tend to leave the reader with the notion that philosophy is nothing more than a mass of opinions, more or less probable. (Benziger, N. Y. \$2.50).

The *Acta Pontificiae Academiæ Romanæ* for the year 1938 has been published. It contains dissertations and lectures by Grabmann, Barbado, Cordovani, Garrigou-Lagrange, A. Parisii, Usenicnik, Rozwadowski, Boyer, Gredt, and Laurent. A list of authors such as this is sufficient guarantee of scientific, stimulating, and apposite articles. All of these articles have direct or indirect bearing on scholastic doctrine, and many of them deal with problems much discussed today. We might mention: *De Vera Notione Personalitatis* by R. Garrigou-Lagrange, O.P.; *De Specifica Indivisibilitate Speciei Humanae* by J. Gredt, O.S.B.; *Psychologiae Differentialis Prima Principia* by E. Barbado, O.P.; *De Cognoscibilitate Mundi Externi* by A. Usenicnik. (Marietti, Turin. L. 15).

Father M. H. Laurent, O.P., has edited Cardinal Cajetan's *Commentaria in Prædicamenta Aristotelis*. In this commentary, first written in the year 1498, Cajetan explains the antepredicaments, predicaments, and postpredicaments of Aristotle's *Categoriae*. His purpose was to help students understand better that primary and fundamental part of logic which treats of the first act of the mind, namely, the simple apprehension. His work was to be a prelude to the art of defining. In his methodical, acute, and careful way, Cajetan explains the words of Aristotle, analyses his thoughts, and sums up the meaning of the Stagirite's statements in his own words. Due praise must be given the editor for having accomplished his labor in the face of many difficulties. The troubled conditions of our times caused his work to be interrupted twice. Now it has been finished, a volume which the author hopes will make still better known the mind that was Cajetan's. (Angelicum, Rome).

DEVOTIONAL: The daily meditation is at once one of the most important and most difficult parts of religious life. A good guide for meditations consequently is a pearl of great price. Father Raoul Plus, S.J., in his *Meditations for Religious*, has given an invaluable contribution to the religious women throughout the world who are seeking spiritual advancements. Father Plus has a frank, straightforward style that challenges the reader to greater endeavor. The meditations, arranged for every day of the year according to the liturgical cycle, are clear, succinct suggestions rather than exhaustive treatments of subjects. The suggestions are practical and extremely useful to those religious women whose everyday routine might otherwise seem far removed from the domain of prayer and contemplation. The chronological and subject indices appended to the book will make for greater ease in adapting these meditations to the liturgical year. These meditations are to be recommended not only for those who have made some advance in the practice of meditation and for whom the volume is primarily intended but for beginners as well. These latter will find much of interest and profit in this work. (Frederick Pustet, N. Y. \$2.75).

The aim of Burton Confrey's latest book, *Spiritual Conferences for College Men*, is to encourage in youths the fulfillment of their Christian duties in everyday life. Every phase of the spiritual life applicable to college men is dealt with in conference format with doctrine and anecdote nicely balanced. From the catch sub-title of the very first conference, "Aristocracy of Goodness," interest is aroused and sustained throughout

the rest of the book's two hundred and sixty-one pages. The Mass, the Liturgy, and the Gospels are always in the background of the discussion. Self-control and all the other virtues and aids to spirituality are duly inculcated. The author strives to convince youth of the possibility of becoming saints, stressing the necessity of the proper viewpoint which places duties before rights. (Magnificat Press, Manchester, N. H. \$2.00).

Anyone desiring a better appreciation of the truths of the Catholic religion, and who is aspiring to a more fruitful spiritual life, will find the reading of Fr. Crock's volume on **Virtue and Vice** an excellent means to those ends. Under the general headings of "The Precepts of the Church"—"Prayer"—"Virtue"—"The Evangelical Counsels"—"Natural and Supernatural Wedlock"—"Occasional Sermons," Fr. Crock has produced some very practical sermons which are admirably and successfully reinforced with striking stories, illustrations, and examples. The author shows himself to be not only profoundly familiar with the teachings and practices of the Church, but he is equally familiar and concerned with the problems and the difficulties encountered by those endeavoring to abstain from vice and to practice virtue. The instructive quality of these sermons is further enhanced by a style both popular and pleasing, two characteristics which should guarantee an extensive appeal. (Wagner, N. Y. \$2.75).

No one can seriously question the truth of an old spiritual maxim which reads: "There are but few peaceful souls, because there are so few that pray." Nor can anyone reasonably deny the truth of the additional observation that there are so few that pray because there are so few that *know how* to pray. In a booklet entitled: **Prayer: Its Meaning and Effects**, written by Fr. Crock, can be found the true and solid doctrine on the nature of prayer as well as many helpful suggestions and graphic illustrations as to its meaning, its methods, its efficacy, and its blessings. The simple and understanding treatment of this profound subject should be gratefully received by those who find prayer difficult, if not impossible. (Wagner, N. Y. \$0.50).

Not in Bread Alone is a Lenten series of seven sermons by the Rev. J. E. Ross, Ph.D. In these sermons Father Ross stresses the twofold aspect of man's nature, the material and the spiritual, with its consequences in man's life as an individual and as a member of society. Any political or economic system which considers only the material side of man must inevitably fail. The author summarizes the Catholic conception of a political and economic system as one under which each person does his share of work, each has an opportunity to work, private ownership is widely diffused, and God's justice is the first aim. No form of association, whether individualism or collectivism, will of itself eliminate all evils. The most important thing, therefore, is that people realize that men do not live by bread alone. In his last two sermons, Father Ross urges prayer, penance, and charity as the most potent remedies for all individual and social ills. Each of these sermons is preceded by an outline. (Wagner, N. Y. \$0.50).

In **Looking on Jesus** Paul L. Blakely, S.J., presents fifty-eight simple reflections on the Sunday Gospels. Each of the reflections contains a short, pointed lesson on problems of the time and of all time; each contains excellent material for meditation and for sermons. As proof of the author's qualifications and his understanding of the Gospels we quote in full this Note prefacing the volume: "Read the Gospel for the Sunday slowly and prayerfully before you take up this book. If you find sufficient food for your soul in the inspired words, as you probably will, do not trouble to look at what I offer you. Your own thought will draw you nearer to Our Blessed Lord than any which I could suggest." We recommend disregard for part of this advice. What Father Blakely offers is well worth reading. (The America Press, N. Y. \$1.00).

Douce Vierge Marie, the latest work from the pen of Father Rambaud, O.P., is intended to form a sort of trilogy with his *Notre Jesus Christ* and *Pour la Vie Interieure*. In a series of conferences on thirty-one of the invocations taken from Our Lady's Litany, the author shows the part Mary is to play in the spiritual life of every Christian. Very wisely in each of the thirty-one chapters of this book, Father Rambaud has combined doctrine with psychology and practical reflections. Not only does he present plainly and clearly the teaching of theology regarding the prerogatives of Our Lady but he applies this doctrine to the individual soul with its wants and aspirations, and indicates how it should fit into the daily life of Mary's children. Because of its thirty-one short chapters this book could very well be used for daily meditation during the month of May. It will bring home more clearly than ever to those who read it the beauty of the titles by which we honor Mary when we invoke her assistance in the Litany of Loretto. It will insure a true and solid devotion to the most holy Mother of God, a devotion that should manifest itself in a multitude of practical ways in everyday life. (E. Vitte, Lyons. Fr. 22).

In a little village on the outskirts of Cassville, New York, on December 10, 1868, Anna Dugan was born. She was later to become a Gray Franciscan at Peekskill, to be known as Sister Francis de Sales and in passing, to leave behind her much for our edification and emulation. **A Modern Flower of Saint Francis** is the story of her life as seen through the eyes of a personal friend, a member of her community. The biographer deserves credit for the presentation of the matter. It is worked out along the lines of a sermon in which the religious life in general has been compared with the sacrifice of the Mass. The priest's preparation for Mass is compared with Anna Dugan's childhood; the Confi-teor, with her leaning towards a Divine Call; Paul's Epistle, with the obstacles she had to face; the Offertory, with her taking leave from home; Sanctus, with her novitiate; the Consecration, with her profession; the priest's consummation of the Sacrifice, with her pronouncing of the perpetual vows; Ite, missa est, with her death on January 7, 1939, after seventeen years of invalidism during which time Sister Francis became very much like the Little Flower by praying, suffering, and offering herself as a victim for the sanctification of priests and religious. (Benziger, N. Y., \$1.25).

The **Queen of Heaven** is a splendid devotional poem in twenty-five cantos, composed in honor of Our Blessed Lady by the Rev. Frederick Abair. The Virgin's happy passage from earth to heaven, her reception by the jubilant hosts of the blessed, and finally her coronation are all described to a child by its guardian Angel on the feast of the Assumption. Before Mary is enthroned as their Queen, all the choirs of Angels and companies of the Saints hymn their separate tributes to her. The richness and variety of these many songs is one of the chief features of the poem. Noteworthy also in Father Abair's skilful verse is the manner in which he has blended with modern imagery the choicest beauty of Scriptural poetry. (Pub. by author, St. Mary's Church, Kirby, Ohio. \$0.50).

Every priest has been or will be called upon at some time or other to instruct the non-Catholic (and Catholic) before a mixed marriage. That this duty may be fulfilled with the greatest possible expediency by the priest and with the greatest possible benefit for both parties Bishop Schlarman of Peoria has written **Why Six Instructions?** It is not intended as a strictly logical treatise of theological, moral, and other matters. Bishop Schlarman prefers to call it a reasonable or common-sense approach—an attempt at fitting the product to the persons and the occasion. Not new principles, but a new method of applying the old. A glance through the six chapters of this booklet will suffice to show its eminent practicality and usefulness. The author, with his profound knowledge of human nature, has scattered throughout the instructions (or chats) some-

thing about love and marriage because "The minds of fiancés and fiancées are generally not too well-ordered to absorb the dogmatic in large and unsweetened doses." It is not the purpose of this booklet to stifle the ingenuity and personality of the one who uses it. Rather, it is to guide and direct him; to suggest things that might otherwise have been omitted; to put at his disposal the fruit of long years of experience, and to provide him with a method that trial has proved efficient and successful. (Herder, St. Louis. \$0.35).

The Holy Ghost Prayer Book, compiled by Father F. T. Hoeger, C.S.Sp., groups in one neat volume, prayers and devotions to the Holy Spirit. In it are contained, among many other valuable instructions, appropriate prayers for a novena to the Holy Ghost. A large section of the book is devoted to the Archconfraternity of the Holy Ghost with prayers to be recited by its members. Besides supplying the faithful with a number of beautiful prayers to the Holy Ghost, this work brings to their notice and stresses a very important dogmatic truth. Its prayers, instructions and reflections clearly reveal the rôle of the Holy Ghost in the Christian life. (Catholic Book Pub. Co., N. Y. \$1.50).

JUVENILE: Clementia is already well-known among juvenile readers for her stories, long and short, revolving around the adventures of Mary Selwyn with Wilhelmina, the irrepressibles, Berta and Beth, and their many friends. In her latest book, **Wilhelmina**, the authoress centers her attention on the young lady, the stormy tomboy of earlier stories, Wilhelmina. Difficulties about boarding school, playing banshee, a dying mother, the trip to Cuba and a hold-up in Yellowstone are but a few of the problems which stalk across the path of the heroine and her companions, experiences which the writer weaves into an absorbing life-like pattern of humor and sadness. Young girls between seven and seventeen should become acquainted with Wilhelmina and her associates in this latest book by Clementia. (Fr. Pustet, N. Y. \$1.50).

To the boys and girls of today who would learn the secret of true greatness from a boy of long ago Catherine Beebe has dedicated **The Children's Saint Anthony**. Boys and girls will find this life of Saint Anthony lively, interesting, and understandable. They will see that this great son of Saint Francis was not born a saint but that he became a saint. Best of all, they will learn how he became a saint. Saint Anthony will become for them not just a saint to call upon when they lose something, but a friend to help them always. The book is illustrated by Rob Beebe. (St. Anthony Guild Press, Paterson, N. J. \$0.50).

PAMPHLETS: The official translation of the **Encyclical Letter, Sertum Laetitiae, of Pope Pius XII to the American Hierarchy** has been published by the America Press. This Encyclical is concerned with the progress and problems of the Church in America. (America Press, N. Y. \$0.05).

Four pamphlets by Daniel Lord, S.J., have been received from The Queen's Work: **A Guide to Fortune-telling** exposes its frauds and explains the attitude of the Catholic Church towards the subject of fortune-telling in all its forms. **The Church is a Failure?** answers a question often put to Catholics by non-Catholics. Seen at short range with regard to this one man or that rebellious nation the Church may seem to fail. But over the long course of history, she does not fail. She never will fail. **I Can Take It or Leave It Alone** discusses frankly the problem of drink and young people. Father Lord with his long experience and his balanced view has treated this problem from every angle. His words are a challenge to youth with its generous impulses and high ideals. Young people will also find much to think about in **What to Do On A Date**, an engaging and interesting chat about this most important event in the life of a young man and young woman. Concludes Father Lord, dates like everything else that's

important in life must be planned. A well-planned date is a happy date. (\$0.10 ea.).

Treasury of Indulgenced Ejaculations is a valuable and handy pamphlet compiled by James A. Varni. It contains ejaculations to God the Father, to Jesus, to the Holy Ghost, to the Sacred Heart, the Blessed Virgin, Saint Joseph, the Saints, for a happy death, and for the faithful departed. (The Queen's Work, St. Louis. \$0.05).

Our Sunday Visitor Press offers **Prophets and Kings**, a series of nine addresses delivered by the Rev. James M. Gillis, C.S.P., over the Catholic Hour; **Great European Monarch and World Peace**, by Anthony J. Beck, a compilation of remarkable private predictions of saints and saintly persons concerning some great Christian monarch to come towards the end of the world; **My College Daze in the Youth Movement**, by Mark Gross, a clear and convincing explanation of the aims and tendencies of the American Student Union and the American Youth Congress. Mr. Gross shows from his own experiences with these organizations how the subtle forces of Communism control our so-called American "youth movement."

Minute Men Catholaganda, booklet No. 12 in the *Cathologetics* series is a compendium of Catholicism reduced from book form to vest-pocket size. It would be difficult to find a more compact and more useful résumé of Catholic doctrine than that contained in this booklet. **The Mosaic Manifesto**, booklet No. 14, is the Ten Commandments simply explained for children and converts. (Rumble and Carty, "Radio Replies," St. Paul, Minn. \$0.10 ea.).



CLOISTER + CHRONICLE



SAINT JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. J. J. Bauer on the death of his father; to the Revs. J. D. Donovan, F. L. Regan, and Bro. Pius Sullivan on the death of their mothers; to the Rev. J. R. Slavin on the death of his grandmother; to the Rev. H. C. Boyd, the Very Rev. J. B. Walsh, and the Rev. P. P. Walsh on the death of their brothers.

Prior

On February 29, the Very Rev. A. T. English was installed as Prior of the House of Studies, Washington, D. C.

Reception

Bro. George Hart received the habit from Very Rev. H. J. McManus, Prior, on December 12, at St. Rose Priory, Springfield, Kentucky.

Profession

Bro. Giles Waskowski made simple profession into the hands of the Very Rev. Peter O'Brien on December 10, at the House of Studies, River Forest, Ill.

Orders

On February 26, Bros. Candido Garcia and Pablo Fernandez were ordained to the diaconate by the Most Rev. Peter L. Ireton, D.D., Coadjutor Bishop of Richmond, at the Shrine of the Immaculate Conception, Washington, D. C.

Investiture

The Rev. N. G. Rutolo was invested in the robes of a Knight Commander of the Equestrian Order of the Holy Sepulchre of Jerusalem on December 12, at a Solemn High Mass in St. Vincent Ferrer's Church, N. Y. C. His Excellency Gaetano Vecchiotti was present as the representative of the Italian Government. The Very Rev. Terence S. McDermott presided at the investiture.

Transfer

The Rev. J. W. Curran has been transferred from Washington to the House of Studies at River Forest. He will teach at the House of Studies and the Oak Park Hospital Training School. He is also director of the Tertiaries associated with the University of Chicago.

Anniversary

On Sunday, January 28, the Rev. H. I. Smith completed his tenth anniversary as preacher on the Washington Catholic Radio Hour.

Blessed Martin

On December 31, the Blessed Martin Choral group sang at a Solemn High Mass celebrated at St. Peter Claver's Church, Brooklyn, N. Y.

The Choral Guild rendered selections during the Holy Hour and meeting of the Guild of Israel at St. John's Church, N. Y., on January 26.

Rev. Norbert Georges, director of the Blessed Martin Guild, spoke on Blessed Martin to the Andrew Jackson Chapter of the Daughters of 1812 at Hotel McAlpin, N. Y. C., on January 15.

A special novena to Blessed Martin de Porres will be conducted at the Blue Chapel, Union City, N. J., from May 16 through May 24.

SAINT ALBERT'S PROVINCE

New Priory On December 29, the Very Rev. Peter O'Brien erected the House of St. Anthony, New Orleans, La., into a formal Priory. The Very Rev. G. R. Scholz was installed as Prior.

Appointments On January 10, the Very Rev. J. A. Driscoll was elected Prior of the House of Studies, River Forest, Ill. He was installed the same day by the Very Rev. Peter O'Brien, Provincial of St. Albert's Province.

The Very Rev. W. R. Burke, O.P., P.G., has been appointed head of the Southwestern Mission Band with headquarters at Houston, Texas.

The Rev. W. R. Barron has been appointed Chaplain and Professor of Religion at Rosary College, River Forest, to succeed the Very Rev. J. A. Driscoll.

The Rev. J. F. McManus was appointed to the office of Secretary to the Provincial.

Bro. Henry Denier, laybrother, has been assigned to the Priory of St. Anthony, New Orleans, La.

Other Activities The Rev. J. S. Considine conducted a retreat for the Dominican Sisters at St. Catherine's Memorial Hospital, Kenosha, Wisconsin, during the week of January 28.

On December 17, the Rev. Alfred J. Barrett, S.J., addressed the students at the House of Studies in River Forest.

Ireland The famous Irish Dominican, Father Tom Burke, will be honored in Galway City by a public park which is to bear his name. A statue of this champion of the Irish race will be erected in the park.

SISTERS' CHRONICLE

St. Catherine of Siena Convent, St. Catherine, Ky.

On January 21, the faculty and students were entertained by the distinguished singer, Miss Marie Houston.

Attending the junior college and high school at St. Catherine are students from many states of the Union and from Porto Rico.

Congregation of St. Mary's, New Orleans, La.

The Rev. J. G. O'Donnell, O.P., recently entertained the faculty with an illustrated lecture on the Chinese missions.

Mrs. Frances Parkinson Keyes, noted convert and writer, was a recent visitor.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

On the feast of the Epiphany, fourteen Sisters made their first profession, while three Sisters made final profession.

January 6 marked the twenty-eighth anniversary of the Maryknoll Sisters. The Sisters recently opened a new convent in T'ung Hua, Manchukuo.

Dominican Sisters of the Sick Poor, New York, N. Y.

On December 6, Miss Florence Mackert and Miss Virginia Conrad, both of Springfield, Ohio, were invested in the habit. The Right Rev. Msgr. M. A. Reilly, V.F., presided at the ceremony.

St. Cecilia Academy, Nashville, Tenn.

On March 7, Sister M. Pauline Clark made her first profession.

Mother Annunciata, Prioress General, attended the installation of His Excellency, the Most Rev. Samuel A. Stritch, D.D., as Archbishop of Chicago.

Sister Benedicta Murphy died on February 10, in the sixtieth year of her religious profession. May she rest in peace!

Congregation of the Holy Cross, Brooklyn, N. Y.

His Excellency, the Most Rev. Edwin V. Byrne, D.D., Bishop of San Juan, Puerto Rico, was a recent visitor at the novitiate.

Baroness Katherine de Hueck gave a lecture recently to the novices at a meeting of the Blessed Francis Capillas mission unit.

The community mourns the death of Sister Mary Winand and of Sister Mary Callista. May they rest in peace!

Congregation of the Most Holy Rosary, Sinsinawa, Wisc.

The Hon. Myron C. Taylor, President Roosevelt's personal representative at the Vatican, has sent to Rosary College a statue of the Madonna and Child. It was given in memory of Sister Mary Catherine, former head of the art department of Rosary College, who died in 1938.

Nine Sisters, with Sister M. Margaret as superior, opened a new school in Winnetka, Illinois. The new convent and grade school is in the Faith, Hope, and Charity parish, of which the Rev. T. J. Burke is pastor.

St. Mary of the Springs College, Columbus, Ohio

On December 21, 1939, Mother Stephanie, Sister Constance and Sister Dorothea celebrated the golden jubilee of their religious profession. His Excellency, the Most Rev. James J. Hartley, Bishop of Columbus, presided at the occasion. Present in the sanctuary at the solemn Mass were, His Excellency, the Most Rev. Louis La Ravoire, who is one of the twelve missionary Bishops recently consecrated in Rome by the Holy Father, the Very Rev. T. S. McDermott, O.P., Provincial, the Very Rev. Raymond Meagher, O.F., three Chinese missionaries and many others of the clergy, regular and secular. The jubilarians were the recipients of the blessing of the Holy Father and of the Master General.

Sister M. Laurentia Slinger, niece of Father J. H. Slinger, O.P., died on December 13. May she rest in peace!

Immaculate Conception Convent, Great Bend, Kans.

On December 8, patron feast of Mother Inviolata, Mother General, exercises were held in her honor. A musicale was held in the afternoon. In the evening a religious drama was presented by the members of the novitiate.

A sale was held at St. Rose's Hospital on December 11-13 for the purpose of raising funds for the new convent.

Congregation of the Most Holy Cross, Everett, Washington

On January 19, three Sisters pronounced final vows. Three other Sisters renewed temporary vows.

Maisie Ward, noted author and lecturer, spoke at Newman Hall on February 22.

On February 6, Dorothy Day gave a lecture at Holy Angels Academy, Seattle.

Sisters of St. Dominic, Caldwell, N. J.

A sacred concert was given in the auditorium on February 25 by the Sacred Heart Choral Group of Bloomfield, N. J.

Sister M. Innocents was called to her reward on January 26. May she rest in peace!

Sacred Heart Convent, Houston, Texas

On the feast of St. Agnes, ground was broken for the new auditorium and high school at Sacred Heart Academy, Galveston, Texas. His Excellency, the Most Rev. C. E. Byrne, D.D., LL.D., officiated at the ceremony.

On February 11, the auditorium at St. Agnes Academy, Houston, was begun.

Sisters John Dominic Rynd, M. Aquinas Messina, M. Alice Cota and M. Christopher Rahe recently made their first profession.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On December 8, His Excellency, Archbishop Walsh of Newark, presided at the solemn Mass on the occasion of the twenty-fifth anniversary of religious profession of Mother Mary Louis Bertrand, Prioress General of the Pontifical Monasteries of the Perpetual Rosary at Rome, Camden and Syracuse. His Excellency, Bishop Eustace of Camden, gave the Papal blessing.

Congregation of St. Thomas Aquinas, Tacoma, Washington

On January 30, Sisters M. Andrea and M. Lourдина observed their twenty-fifth anniversary of religious profession. Both Sisters, natives of Washington, have taught in many schools of the congregation.

Dominican Sisters of the Perpetual Rosary, Rome, Italy (American Foundation)

The Very Rev. Michael Browne, O.P., Rector of the Angelicum, is giving the bimonthly conferences to the Sisters.

Two young ladies from Dublin, Ireland, entered the community on November 24.

His Eminence, Cardinal Lauri, was a recent visitor to the community.

